

I - 7

RESERVE
STORAGE

THE

MISSIONARY HERALD

OCTOBER, 1883.

VOLUME LXXIX.

NUMBER 10.



CONTENTS

Editorial Paragraphs	365	ZULU MISSION. — <i>From Mr. Wilder</i>	387
Vishnupunt. (Portrait.) <i>By Rev. Henry J. Bruce</i>	369	EUROPEAN TURKEY MISSION. — <i>From Mr. House and Mr. Thomson</i>	388
When Can the American Board Safely Withdraw from Turkey? <i>By Rev. E. E. Bliss, D.D.</i>	372	EASTERN TURKEY MISSION. — <i>From Mr. Gates</i>	390
Decennial Statistics of the Turkish Missions of the A. B. C. F. M. <i>By Rev. George W. Wood, D.D.</i>	374	Notes from the Wide Field	391
The Burning of Hadjin, Central Turkey	375	<i>Africa: A Liberia School. — India: The Telugus; Promising Laborers; The Paharis of Bengal. — Japan: A Notable Address. — Polynesia: Love for the Bible. — Mexico: Presbyterian Success. — Madagascar: A Christian Queen.</i>	
Practical Suggestions for Pastors and Churches	377	Notes for the Month	394
In Memoriam	378	<i>Special Topic for Prayer. — Departures. — Deaths. — Marriage. — Arrival in the United States.</i>	
Letters from the Missions	381	For the Monthly Concert	395
HONG KONG MISSION. — <i>From Mr. Jones</i>	381	Special Offerings	396
SHANSE MISSION. — <i>From Mr. Atwood</i>	382	Donations	396
JAPAN MISSION. — <i>From Mr. Curtis and Mr. Pettee</i>	383	For Young People	401
NORTHERN MEXICO MISSION. — <i>From Mr. Eaton</i>	387	<i>Dr. Robert Moffat, of Africa. (Portrait and Illustration.)</i>	

BOSTON

Published by the American Board of Commissioners for Foreign Missions

CONGREGATIONAL HOUSE, 1 SOMERSET STREET

PRESS OF STANLEY & USHER, BOSTON, MASS.

Entered at the Post-office at Boston, Mass., as second-class matter, in accordance with Section 110 of the Postal Laws and Regulations, and admitted for transmission through the mails at second-class rate.

Subscription, \$4.00. Address CHARLES HUTCHINS, 1 Somerset Street, Boston, Mass.

American Board of Commissioners for Foreign Missions.

Mission Rooms, Congregational House, Boston, Mass.

Rev. N. G. CLARK, D. D.
Rev. E. K. ALDEN, D. D.
Rev. JOHN O. MEANS, D. D. } Corresponding Secretaries.
LANGDON S. WARD, Treasurer.
Rev. E. E. STRONG, Editor of *Missionary Herald*.
CHARLES HUTCHINS, Publishing and Purchasing Agent.

Letters for the above mentioned persons should be addressed CONGREGATIONAL HOUSE, No. 1 Somerset Street, Boston, Mass.

Communications relating to the pecuniary affairs of the Board should be sent to the Treasurer; subscriptions and remittances for the *MISSIONARY HERALD*, to the Publishing Agent.

MRS. ELIZA H. WALKER, having care of Missionary children, may be addressed *Auburndale, Mass.*

DISTRICT SECRETARIES.

New York and the Middle States, Connecticut, and Ohio,

Rev. H. C. Haydn, D. D., No. 39 Bible House, New York City.

States of the Interior,

Rev. S. J. Humphrey, D. D., *Prairie State Bank Building,*
No. 112 West Washington Street, Chicago, Ill.

HONORARY MEMBERS.

The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

WOMAN'S BOARDS OF MISSIONS.

W. B. M., Boston. MISS ABBIE B. CHILD, *Secretary.* MISS EMMA CARRUTH, *Treasurer.*

W. B. M., of the Interior. MISS M. E. GREENE, No. 75 Madison Street, Chicago, *Secretary.* MRS. J. B. LEAKE, No. 75 Madison Street, Chicago, *Treasurer.*

W. B. M., for the Pacific. MRS. H. E. JEWETT, *Secretary,* Oakland, Cal. MRS. R. E. COLE, *Treasurer,* Oakland, Cal.

All communications to officers of the Woman's Board, Boston, should be sent to
No. 1 Congregational House, Boston.

Checks and drafts should be made payable to Miss Emma Carruth, *Treasurer.*

Letters relating to "LIFE AND LIGHT" should be addressed *Secretary "Life and Light."*

LEGACIES.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind should be used, as follows:—

"The American Board of Commissioners for Foreign Missions, incorporated in Massachusetts in 1812."

"The Woman's Board of Missions, incorporated in Massachusetts in 1869."

"The Woman's Board of Missions of the Interior, incorporated in Illinois in 1873."

PUBLICATIONS.

THE *MISSIONARY HERALD*, published monthly, at \$1.00 per year.

SUBSCRIPTION ENVELOPES, for collections to A. B. C. F. M., 15 cents per hundred.

Pamphlet Sketches of the several missions of the Board, 35 cents for the set.

Leaflets for free distribution may be obtained at the Mission Rooms.

THE *MISSION DAYSPRING*, for children, published monthly by the American Board and the Woman's Board of Missions, at \$3.00 for 25 copies; single copies 20 cents.

THE
MISSIONARY HERALD.

VOL. LXXIX. — OCTOBER, 1883. — No. X.

CLOSE OF FINANCIAL YEAR. — The receipts for the month of August were about \$3,000 in advance of those for the corresponding month of last year. The donations for the year have reached a total of \$393,319.38, an increase of nearly \$45,000 over those of the preceding year. This increase has arisen mainly from the voluntary gifts of generous donors in addition to their regular annual contributions. The legacies have amounted to \$121,072.66, an increase of over \$15,000 above those of the preceding year. The total receipts from both donations and legacies amount to over \$514,000, an increase of about \$60,000. The expenditures for the year, as is always the purpose of the Prudential Committee, have been brought within the receipts, leaving a balance, including \$493 in the treasury at the beginning of the year, of about \$1,200.

NEGOTIATIONS are in progress to secure reduced rates of fare from the East to Detroit, for those attending the Annual Meeting of the Board, but at the time of going to press no further announcements can be made than those given on the fourth page of the cover of this number. Such reductions, if secured, will be announced through the religious newspapers.

As this number is ready for the press, letters have been received from Bailunda, West Central Africa, bringing dates to June 25. Though the war which King Kwikwi has commenced is slowly dragging along, the passage of mails has not been interrupted, as it was feared might be the case. The health report is excellent, though it has been decided, after much deliberation, that the location is unfavorable for Dr. Nichols, certain physical difficulties under which he has labored being aggravated by living at so high an altitude. With great regret, Dr. and Mrs. Nichols therefore have left the mission, and were, at last accounts, on their way to the coast.

ARE you making ready for the Annual Meeting of the Board? Perhaps you are not going. We are sorry if that is so, yet if you are not to be there you may help make ready for the meeting, and may aid it while in progress, by your prayers to Him who, we trust, will be present with his blessing. Do not forget to pray for this Meeting in your private and household supplications.

IN giving the account of the Goodell Memorial church at Baldwinville, in the last number of the *Herald*, by a singular inadvertence, Miss Norcross was spoken of as the wife of Dr. William Goodell. Mrs. Goodell was Miss Abigail P. Davis, of Holden, Mass. Miss Norcross, whom the memorial window in the church at Baldwinville commemorates, was a native of that place, and her missionary life was spent at Eski Zaghra, in European Turkey, where she died in 1870.

NOR alone in the land of newspapers and telegraphs do false rumors gain currency. It seems that Cetewayo is yet alive and in Natal. No confirmation has as yet come of the report, which we regarded as doubtful, that Mtesa is dead, though possibly it may yet prove true. Word has just reached us from Natal of a rumor that Umzila is dead, but the statement is not credited by our missionaries.

THE venerable Aldin Grout, after a life of missionary service among the Zulus, has been spending his old age at Springfield, Mass. On Sunday, September 2, he reached the age of fourscore years, and, on the following day, greeted his friends and neighbors who brought him their congratulations. One of three missionaries, Mr. Grout commenced his labors among the Zulus in 1835, when they had no written language, no knowledge of God, no words which could express spiritual thoughts, — all naked savages. He has lived to see Natal a Christian colony, with a good degree of civilization, the outward marks of which are houses, churches, school buildings, and a well-clad people. They have now the whole Bible in their own language, and many are manifesting a true spiritual life. It is a mighty transformation for one man to witness, and have part in effecting, during his lifetime, however long that lifetime may have been. The Christian greetings of a multitude of people will be extended to Mr. Grout in remembrance of his faithful service and devoted labors.

A PROMINENT pastor at the West has at his own cost ordered for distribution among his own people, one hundred copies of the memorial of Rev. W. W. Bagster, published by the Board, entitled "The Joy of Missionary Enterprise." No better material could be found to broaden and intensify the spiritual life of Christians in the churches of our land than this record of one who, in the wilds of Africa, found the joy of the Lord his strength.

VEGETARIANISM is doubtless a poor religion, but that does not prevent men from making it a religion. A wide-awake contemporary is amused by the "apparent seriousness" with which one of our correspondents from China refers to a woman who "gave up her vegetarianism and put her trust in Christ." There is doubtless a ludicrous side to the religiousness of some pagans, to say nothing of that of some professed Christians. The partial vegetarianism of Romanists, on Fridays, naturally causes a smile until we become accustomed to it. Can it be that our enterprising contemporary is unaware of the fact that to multitudes of Buddhists in China abstinence from animal food is the great religious act on which they base their hope of heaven? However much we may be amused by the fact, it is serious business for a missionary to attempt to lead one of these devotees to cease dependence upon his vegetarianism and accept Christ as a Saviour

RECENTLY, in sending his son as a missionary to Turkey, a father suggested "as a motto for daily praying and working," to be kept in mind by kindred in this land as well as by those who are to be in the field, "Turkey for Christ." And this father adds: "With Adana and its glorious experience, how can we fail to see the early breaking of the morning light, if only we couple our prayers and labors and prove Him who waits to bless?" Are there not many in this land who will unite with the missionaries in Turkey in this fellowship of prayer and toil?

As an illustration of the intellectual revival in Turkey at the present time, Rev. Mr. Dwight, of Constantinople, alludes not only to the increase of schools, but to the multiplication of periodicals issued from the native press. He states that during the year 1882 twenty-two literary and scientific magazines were published, at Constantinople, in the Turkish language alone. French literature is the source from which the native writers chiefly draw, and grammars and dictionaries of the French language have been issued both in Turkish and Armenian. This kind of learning will not give the light needed in Turkey. A literature that ignores God will not purify.

THE death of Dr. Robert Moffat, at the ripe age of eighty-eight, removes one who has long been a conspicuous figure in the missionary world. For more than half a century he labored in South Africa, chiefly among the Bechuanas, one of the wildest and fiercest of the African tribes until reduced to Christian civilization. He began his labors there in 1816, a year before his son-in-law Livingstone was born, and continued them with scarcely an intermission, in a most zealous and courageous service, until 1870, only three years before Livingstone's death. His ministrations were of a very practical, as well as religious, sort. He taught the Bechuana and Hottentot tribes all the simpler and more useful arts of civilized life. He wrought at church-building, and similar manual occupations, while employed in translating the Scriptures into a language which he had to reduce to writing, and almost to invent. His life was one of bold and incessant activity. In the toils and perils of African travel he had a larger experience, probably, than any other man. And when at last he retired, in advanced age, it was not from weariness, or a desire for rest and ease. Sleeplessness had long troubled him, and at last rendered work impossible. He returned to England, where he recovered his health in a measure, and spent thirteen years greatly honored and beloved. Nor did he ever lose his deep interest in his dear Bechuanas. His last letter on any public question, written not long before his death, was addressed to Sir Henry Peck, M. P., expressing his strong sympathy for the Bechuanas in the attack made upon them by freebooters from the Transvaal. Only a few weeks ago—his last public appearance—he laid the corner-stone of a Congregational chapel in the north of London. So has gone one who was a grand example of a man, strong and able, who gave himself, without stint, without selfish inducements, and with a character and career singularly free from distortions and mistakes, to the work of elevating and saving some of the most degraded of his fellow-men. May his example long be an inspiration through the churches!

ADVICES from Madagascar indicate the enthusiastic purpose of the Queen, whose sudden death is since announced, as well as of her subjects, to yield nothing to the French invaders. The very Christian proposition of the Queen to refer the whole matter to the arbitration of any power France might select was refused. The missionaries have been gathered from all the country districts to the capital for protection. French subjects are unharmed, and French property is put under guard, that "not the value of a pin may be lost." And this in the face of this most unrighteous invasion. The directors of the London Missionary Society, in calling attention to the affairs of that afflicted people, have asked of the churches interested in missions special prayer that "the Almighty may, in his mercy, avert the horrors of war from Madagascar, and overrule all events to the furtherance of the kingdom of our Lord, and the spread of the gospel in that island." Surely the Christian heart, the world over, will respond to this request.

MR. STANLEY, after penetrating far into the interior, on May 1st was about to start with a flotilla of three steamers and many native canoes, on a voyage up the Congo to the Stanley Falls, a distance of about one thousand miles. He had formed alliances with various chiefs who own the territory along the north bank for a great distance above Stanley Pool, and had signed treaties in order to checkmate the French; though he had received stringent orders from the International Association at Brussels to maintain a friendly understanding. Late telegraphic advices state that Mr. Stanley had returned to the Pool. Some valuable additions have recently been made to the International establishment on the river, among them two well-known English geographers. We may expect from them important geographical results.

THE death of Ranavolo, Queen of Madagascar, is announced, it having been concealed for a time, it is reported, for political reasons. At this special crisis in the affairs of her government and people, her loss would seem to be almost irreparable. She was a notable woman, and a more notable Queen. Born and reared amid all the cruel and degrading superstitions and practices of a heathen worship, she was converted in a very remarkable manner, and became a noble and enlightened Christian Queen. Soon after ascending the throne, in 1868, she openly adopted the Christian faith, abandoned idolatry, and used her powerful influence and example in every way to discourage it. She issued edicts protecting the Christians and abolishing several of the worst of the heathen customs. She directed her efforts to put down the slave-trade, liberated the imported Africans, and did much to mitigate the rigors of slavery in the island. She promoted education in every way, stimulating teachers and scholars with generous rewards, even exempting from compulsory state service printers and others engaged in diffusing knowledge among her people. She reorganized the army, reducing the term of service from a lifelong slavery to five years, and finally, in the late movements against the French, fed, and clothed, and cared carefully for her troops, which had never been done before. Her Christian character is well illustrated by incidents, given in another part of this number, of her generous and humane treatment of the French residents within her power. These, and other similar acts, make her name and reign notable, and her death a public calamity.

VISHNUPUNT.

BY REV. HENRY J. BRUCE, SATARA, INDIA.

BHASKAR KARMARKAR, more commonly known as *Vishnupunt*, was born at Poona, in 1834. He was of the Brahman caste, and as his ancestors, three generations back, had come from the Konkan, near Rutnagiri, he was called a *Konkan* Brahman, and still showed in his speech some of the peculiarities of the Konkan dialect. On account of the poverty of his parents, he had few oppor-



VISHNUPUNT.

tunities for mental improvement. He studied at home until he was twelve or fourteen years old, and afterwards attended for a time a Government Marathi school. When he was eighteen years old, he accepted an appointment as teacher of a girls' school in Poona, and applied himself closely to his work. His reputation as a teacher soon became known abroad, and he was appointed teacher of a girls' school in Ahmednagar, which was established and supported by educated natives, for the benefit of their daughters. When Vishnupunt left Poona for Ahmednagar, he was warned by his friends that the missionaries had great influence in Ahmednagar, and that he must avoid them or he would be persuaded to become a Christian. He was very doubtful about the forms and ceremonies of Hinduism being sufficient for the salvation of the soul. His mind was not at rest, and he was thus, in a measure, prepared for the reception of the Christian religion, when he heard it preached by the native brethren at Ahmednagar. It is said of him, that, while he was yet a Hindu, he joined a class which one of the missionary ladies had formed for teaching "fancy-work," because he

wished to listen to the religious instruction that was given, rather than because he cared for the work itself.

Vishnupunt was not a man to delay doing that which he felt it his duty to do. So, when he was convinced of the truth of Christianity, and felt its claims upon him personally, he at once openly professed his faith in the Lord Jesus Christ as the Saviour of the world. He was baptized at Ahmednagar, by Rev. H. Ballantine, October 2, 1853. His baptism created great excitement among his Hindu friends, both at Ahmednagar and Poona, and they spared no effort to bring him back again to Hinduism. He had taken up his abode in the mission compound, knowing that he could not longer live in safety among his people. An effort was made to kidnap him and carry him away to Poona, and this wily plan failed of success only by the manifest overruling providence of God.

After his baptism, Vishnupunt was of course obliged to give up his position as a teacher in the Hindu Girls' School, and was employed by the mission in the Christian Girls' School at Ahmednagar. His special fitness for this work was soon apparent, and his natural politeness and gentleness of manner impressed their influence upon many of his pupils.

After a time Vishnupunt joined the theological class which was taught by Mr. Ballantine, and was licensed to preach, in November, 1857.

In 1860 the Second Church in Ahmednagar gave him a call to become its pastor. Vishnupunt's humility and distrust of himself are illustrated in his own account of his experience at that time. He says: "When the Second Church in Ahmednagar called me to be its pastor, and requested the mission to ordain me, I was in very great difficulty, and knew not what to do. I lost all appetite. My sins all rose up before me. And then the great responsibility of the work stared me in the face. One night I sat thinking of these things and weeping bitterly. After thinking for some time, I prayed over the project, but found no comfort. I could not sleep. I prayed again, but obtained no peace. At length, near the break of day, I fell asleep, but in a little while awaking again I began to think what answer I should return to the church. I felt that I could not undertake the duties of a pastor, and that I must send a reply to the church stating distinctly that I could not accept its invitation. But then the thought suggested itself to my mind, 'What are you doing? Do you give such an answer to this call without once asking the Lord Jesus Christ?' I spent that day in fasting and prayer, and in reading the Scriptures; and in earnest supplications I asked the Lord what his will was in the matter. I felt an overwhelming sense of his presence and power such as I never felt before. This passage came to my recollection: 'Be not many teachers, knowing that we shall receive the greater condemnation.' For two or three hours this passage was revolving in my mind. I could not dismiss it from my thoughts, and I could think of nothing else. Then I read the 4th chapter of 2d Corinthians, and in that chapter found this verse: 'But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.' This verse gave me some comfort. I felt that this work is God's. If he will make me an instrument in his hands to do his work, if he will regard me as a lifeless doll, or as a frail earthen vessel, and make use of me as such, why should I oppose his will and flee away as

Jonah did? Rather should I say, like Paul, 'Lord, what wilt thou have me to do?' Thy will be done. After praying again, I wrote a reply to the church to this effect, that if they would promise to bear with my weakness and ignorance, and would tell me my faults, then I would become, not their pastor, but their poor foolish servant. The church agreed to this, and accordingly on the 27th of June, 1860, by the laying on of the hands of the presbytery, I was appointed the servant of the church. From that time the church, according to its promise, has borne with me, and I thank them and praise God also."

As may be supposed from the way in which Vishnupunt entered upon his work, he had a very successful pastorate, which continued until 1868. In the meantime his health became very much impaired, and at last it was evident that he was afflicted with that terrible disease, the leprosy. It was a great shock to him when he was informed what his disease was. What a terrible breaking up of life-plans, of his hopes and expectations! He spent the night in prayer and communion with God. Alone with his Maker, he made an entire surrender of his own will and accepted the dispensation of God's sovereign pleasure. He was never afterwards known to utter a complaint in regard to his affliction. Soon after that time he wrote: "It is painful to have this disease, looking at it with this world for a standpoint; yet, by thinking that God has sent it for some good end, I am able to regard it with composure. When a loving father holds a naked sword in his hand, should the child understand that the father means to destroy or to defend him? Such thoughts keep me calm. And more than this, the Lord is near me. No one is able to snatch me from his hand. With such thoughts I am happier than before."

On account of this great affliction which had come upon him, it was thought best for him to go to Bombay, where he would not only have a different climate, but be able to obtain the best medical treatment. By a thorough course of a new kind of medicine and treatment, which had then been recently discovered by Dr. Bhan Daji, the progress of his disease was stayed for a time, but it never was entirely cured. He accepted the pastorate of the American Mission Church in Bombay, which he continued to fill, to the great satisfaction of the people, until the time of his death, August 5, 1881.

One of the special characteristics of Vishnupunt was *love*. He seemed to love everybody, and to be loved by everybody in return. He was often called "the apostle John," or "the beloved disciple." He was universally loved, not only in the whole Christian community, but in a wide circle of acquaintances of every name and caste. When he lay upon his dying bed a wealthy Arab Mussulman said to his son: "If five thousand rupees would do anything to prevent your father's death, it should be yours in a moment." His last sickness was brief, just one week, but it was attended with much suffering. There was no shrinking back when the death angel appeared. "*This is a great day*," he said, for he knew that he would soon be with Jesus.

Vishnupunt was a rare man, for any land or nation, and his influence will long be felt in these Mission Churches, which he loved so well, and for which he labored so faithfully.

WHEN CAN THE AMERICAN BOARD SAFELY WITHDRAW FROM
TURKEY?

BY REV. E. E. BLISS, D.D., CONSTANTINOPLE.

[Among the questions presented at the recent missionary conference at Constantinople was the following: "Have we reason to expect that the Board can safely withdraw from its missionary operations in Turkey at an early day and throw the responsibility for further progress in evangelization upon the native churches?" The discussion upon this topic was opened by Dr. E. E. Bliss, who presented the following paper:]

THE ultimate end of missionary work in the Turkish Empire is the thorough evangelization of the empire. The missionary agency, however, need not, by any means, continue till that ultimate end be attained. It may be withdrawn whenever a native agency has been established, trained, and furnished with necessary instrumentalities to an extent which gives good hope that, under God, it will carry on the work to its ultimate end. The missionary should be ever seeking the establishment of this native agency, and ever forward to transfer his own work to that agency. Whenever a missionary finds a native agency, an individual, a church, or association of churches, measurably prepared to do the work he has hitherto done, he should give place to that agency, even though he may have the conviction that he himself could carry on that work more vigorously and efficiently. He should trust to the educating power of experience on that native agency, he himself giving such aid, stimulus, and counsel, as may be needed, seeking in all he says and does, not so much to shape that agency to models of his own as to have it develop its energies in the line of native thought, as guided by the Spirit of Christ working in native minds and hearts. When a good number of these agencies, indigenous to the soil, are at work, the necessity for a foreign agency is diminished, even though there remain "much land to be possessed." Those native agencies, multiplying and spreading themselves, may be trusted to take possession of that remaining land without any further increase of the number of foreign agents, whose business will become more and more to give aid and comfort and stimulus to those native agencies. Then the time will come when that number may be diminished, and the process of diminution continued till none remain, and the only connection between the foreign and the native agencies be the exchange of letters of Christian sympathy and love, and the furnishing perhaps, for a season, of pecuniary aid from foreign parts to supplement the resources of the native agencies.

In answer to the questions whether the time has now come in the Turkish Missions to commence the process of withdrawal, and with what rapidity that withdrawal, once commenced, may be expected to go on, it may be said that, while there are localities where it may begin at once, — where it has, in fact, already begun, — yet, in the general view, the time has not come for withdrawal on any extensive scale, nor do the indications justify the hope that the process of withdrawal, when begun, can go on with any very great rapidity. Sometimes unforeseen circumstances may even require that a step forward in the direction of withdrawal be retraced. The necessities of the work in some localities may even point to an increase, for a season, of the number of foreign agents in those localities, as a measure likely to hasten the time of ultimate withdrawal. The time to

begin the process of withdrawal, and the rapidity of the progress in it, will depend mainly upon three circumstances.

1st. The presence of the Holy Spirit and of the blessed Lord and Master of all the workers, foreign and native. That blessed Master has told us, and we all know how truly, that without him we "can do nothing." If his presence and blessing be secured, the work will go on rapidly and the desired end be quickly reached. If the Holy Spirit come to work with power in all parts of the land, as at Adana, Hadjin, and other places, in these last few months, we shall see the fulfilment of the promise that "a short work will the Lord make upon the earth." There is much encouragement in the fact that the Spirit has begun thus to work, that the rain has begun to fall on the waiting fields.

2d. The rapidity of progress towards the condition of things awaiting the withdrawal of foreign laborers will depend upon the degree of unity of spirit and unity of effort secured between the two classes of laborers, foreign and native. There may be progress, if each works in its own line, minding its own business. There will be much more progress, and much greater rapidity of movement, if both work together, minding the common business, helping each other in the common work, both purifying their minds and hearts of all distrust of each other, and both striving to remove out of the way all hindrances to the desired unity. The present agitation of the question of the relations between the native and foreign laborers may be regarded as hopeful, so far as it shows a desire on the part of the native laborers to take upon themselves more responsibilities in the common work, and directing the minds of the foreign laborers to the consideration of the measures by which this desire may be wisely met.

3d. The rapidity of progress towards, and in, the withdrawal of foreign laborers, and the diminution of foreign aid, will depend upon the degree of pecuniary ability which God in his providence shall be pleased to give to the native Christians to provide means for the work coming upon them. At present, widespread and crushing poverty prevents their doing in this line what, in other circumstances, they might be expected to do. That poverty is more widespread and more extreme than can be conceived by those who do not live in the midst of it. It not only diminishes ability to provide for the needs of the Lord's work, but exerts a most disheartening influence in reference to all forms of Christian work. It would not be wise, nor helpful to the end in view, to increase that feeling of dependency by laying heavier burdens upon those who can, only with so much difficulty, carry those now upon them. While, then, prayer is, and should be, offered that the brethren may be of a willing mind to give, even out of their deep poverty, let there be prayers also to the Father of Mercies that he will graciously look upon the low estate of his servants, and give them some deliverance from the poverty and oppression under which they now groan.

When the disciples asked the Lord, "Wilt thou at this time restore the kingdom to Israel?" he replied, "It is not for you to know the times and the seasons which the Father hath put in his own power." So the time for the withdrawal of the missionary force from Turkey is known only to God, and only his providence can make it manifest.

When a missionary, or any other traveler, comes, in the clear light of morning,

to the top of the hill from which he catches his first sight of the city of Erzurum, on the further side of the intervening plain, he thinks the city near, and that he shall reach it before the sun reaches the zenith; but, as he presses on to realize his hope, he descends upon a plain which stretches on and on, seemingly interminable. Midway he must cross the River Euphrates, as best he can, then toil on wearily, over more and still more plain, to reach the city at last long after dark night has closed around him. So in reference to the matter under consideration. While in the light of past manifest progress, becoming more and more rapid every year, and in the light of many favorable signs of the present times, it may be said that the end is in sight, and all laborers in the field should be encouraged to press on towards that end, even though it may be necessary and wise to make haste slowly, yet it should never be forgotten that the times and the seasons the Father hath put in his own power, and that, till he dismisses the laborers from the field, it remains for them to labor on faithfully and hopefully under the guidance of his Spirit and providence.

DECENNIAL STATISTICS OF THE TURKISH MISSIONS OF THE A. B. C. F. M.

BY REV. GEORGE W. WOOD, D. D., OF CONSTANTINOPLE.

BELOW, in tabular form, are given the statistics of the native agency, churches, and schools in the fields of the Western, Central, and Eastern Turkey Missions, as reported for the years 1852, 1862, 1872, and 1882; except that the statistics for the schools, not being given in the Report for 1882, are for 1881. Robert College, not being under the direction of the mission, is not included. The addition of its pupils would make the last total 14,500. The correct total would probably be above 15,000.

	In 1852.	In 1862.	In 1872.	In 1882.
Churches	10	43	74	108
Number of Members	261	1,564	4,032	7,490
Native Ordained Ministers	6	13	47	66
Native Unordained Preachers	?	32	56	68
Teachers and Helpers	?	145	374	467
High School and Theological Seminaries .	1	3	9	23
Pupils in High Schools and Theological Seminaries	44	52	153	711
Girl's Boarding-Schools	1	2	10	16
Pupils in Girl's Boarding-Schools	24	28	241	608
Common Schools	12	117	222	317
Pupils in Common Schools	398	3,473	6,391	12,896
Total Pupils in all kinds of Schools . . .	466	3,553	6,785	14,285

From the above table it will be seen that the average number of pupils, disregarding fractions, in the High and Theological Schools, was, in 1862, 17 in 3 schools; in 1872, 17 in 9 schools; in 1882, 30 in 23 schools.

The average number of pupils in the Girls' Boarding-Schools was, in 1862, 14 in 2 schools; in 1872, 24 in 10 schools; in 1882, 38 in 16 schools.

The average number of pupils in the Common Schools was, in 1852, 33 in 12 schools; in 1862, 30 in 117 schools; in 1872, 29 in 222 schools; in 1882, 40 in 317 schools.

The grade of instruction in the higher schools, and to some extent in the Common Schools, has been much elevated in later years. The cost of the system of education, including Aintab and Armenia Colleges, the Theological Seminaries at Marsovan, Harpoot, Mardin, and Marash, the Home School at Constantinople, and the Boarding-Schools for girls at Bardezag, Broosa, Manisa, Marash, Aintab, Mardin, Bitlis, Harpoot, Sivas, Talas, Marsovan, etc., is manifold greater than in former years. Large amounts have lately been expended on buildings for schools and places for worship.

Still more important, we see that the average membership of the churches was, in 1852, 26 in 10 churches; in 1862, 36 in 43 churches; in 1872, 54 in 74 churches; in 1882, 69 in 108 churches.

The enlargement of the membership in the last ten years has been 85 per cent. of the number in 1872. Dividing the last decade into two periods of five years each, we find that the additions in the first period were 1,198, or 29.5 per cent.; in the second period, 2,260, or 43 per cent. of the number in 1877. An advance continued at this latter rate of progress would, in sixty years, yield a membership of 546,800 souls. Reckoning the evangelical community at only four times the communicant membership, it would amount to nearly or quite the whole number of Armenians in Turkey.

Whether youth now living will see such a result depends, we believe, upon the fidelity and zeal of the American evangelical ministry and churches, and the blessing of God to be expected thereon. With a general rate of progress like that exhibited in Aintab, Marash, Adana, Hadjin, Orfa, Harpoot, Cesarea, Marsovan, and some other places, the time would be greatly shortened.

THE BURNING OF HADJIN, CENTRAL TURKEY.

THE readers of the *Missionary Herald* will recall some of the descriptions given in its pages of the quaint city of Hadjin on the Anti-Taurus mountain range, which is the boundary between the Central and Western Turkey Missions of the American Board. The town is about one hundred and fifty miles north of Alexandretta, and is built on the sides of a rocky ravine, down which flows the Hadjin River. The houses seem to stand tier above tier on the precipitous walls of this ravine, and the wonder is often expressed that so many people can find a home in such quarters. Yet the town has been considered a thriving one, and our missionaries have been greatly encouraged in their labors there, having established in the upper, lower, and middle sections of the city centres of evangelical labor. The last Annual Report alluded to the zeal and consecration which had resulted in building a church in Upper Hadjin. Within a few weeks, tidings of a great religious awaking, especially among the women of this city,

have been received. Though few details have been furnished, we have been told of daily meetings in each of the three chapels, and of eight hundred persons present at a prayer-meeting. And now comes a sad report of a conflagration which has wellnigh destroyed the city. The story is graphically told in the following letter from Mrs. Coffing and Miss Spencer, addressed originally to the Evangelical Protestant Churches in Turkey, asking for pecuniary aid. The letter is dated Hadjin, July 19, 1883:—

“Saturday, the 14th inst., about two o'clock in the morning, a fire broke out from an oven, near St. Kriker's church. The wind then blowing from the north, the Armenian church was in great danger, but with almost superhuman efforts the church itself was saved, though its schoolhouses and outhouses were most of them burned. By breaking in roofs, tearing down two or three buildings, the fire was prevented from doing farther damage in that direction; but the wind shifting suddenly began to blow from the south, and carried the fire directly into the markets, where it spread so fast that, in spite of great efforts, in a short time all the ‘tukens’ (stores) and all the houses joining them on either side were burned down. Merchants never dreaming that their houses could be in danger had carried their goods from the market to their own or neighbor's houses. But the fire still swept on up the hill, and by this time (near noon) every one was so exhausted, and the fire had spread in so many directions, that almost nothing could be done to save the new Protestant church building and schoolrooms, and they are now an utter ruin, their walls level with the ground, and of the timbers nothing but ashes remaining.

“At the top of the hill the fire stopped for lack of houses to feed upon, then turned and came down on the east side, to the Marash road. But why try to give to those who are not intimately acquainted with Hadjin a minute description of the burnt district, or names of those who are homeless? The fire raged thirty hours, and now that five days have passed, we have had time to learn something of the extent of the loss. According to the governmental estimate (which is more likely to be an under estimate), 1,500 houses, 300 tukens (shops), and not less than 6,000 persons are without homes.

“Many men were away from home, and their wives and mothers saved only themselves and their children. Another large class saved only their beds and a few clothes. These two classes are without food, and must be fed — but from what source? Rich and poor are alike reduced to want. Thousands of bushels of wheat, stored in cellars, were burned or yet lie under the smoking ruins. Some little which has been dug out not even the chickens would eat, so bitter was it with smoke. At present comparatively few families remain in the street; but when we say that they have found houses to go to, we mean that stables have been swept, and four, five, and even eight families have been crowded into one house, or, in other words, it means that they have found a place to put their few remaining goods, and a roof to sleep on.

“While on the one side we are thankful that it is warm weather, yet, brethren, we cannot but remember that the cold and rainy weather will come, and if something is not done within these four months many must die for want of shelter. One woman said to us yesterday: ‘My relations were in twenty-two houses, and oh! if one of them had been left, I would have had a home, but the homes of *all* of them were burned!’ And this is not a solitary case, and shows that they are not in a condition to help one another. Connected with our large First Protestant Congregation only about sixteen families have a home left them, and they are, by no means, the better class. One Protestant brother lost over thirty thousand piastres, and another over a hundred thousand, and some, whose homes were left, lost everything else, and it will be years before they are again in comfortable circumstances. One great aggravation of the situation is the total

absence of any kind of work by which they might gain a little for present needs. But children are *now* crying for bread!

“Brethren, if your people have any hearts (and we believe they have), and you have any power to move them, send us help *at once*, that we may give bread to the starving; and again, as soon as may be, to build houses, or remove families to other towns.

“We have each given six Turkish liras for food, but it is only as a ‘drop in the bucket.’ We have also eleven families in our yard, who for the present are tolerably comfortable, but will not be for the winter. In our disposition of aid, we of course make no difference between Armenian and Protestant.”

(Signed)

JOSEPHINE L. COFFING,
CHARLOTTE D. SPENCER.

We are glad to learn from Constantinople that certain funds, contributed in the past for famine relief, can be used now to aid these sufferers by fire, though quite inadequate to meet their needs. The treasurer of the Board, L. S. Ward, Esq., will gladly remit any sums contributed by benevolent people in America, either for the temporal relief of these homeless people, or to aid the evangelical community in securing places of worship, which will be also places of refuge.

PRACTICAL SUGGESTIONS FOR PASTORS AND CHURCHES.

ONE of the generous givers to the treasury of the Board, a layman connected with one of our churches, writes as follows: “I have been a member of several different churches, in no one of which, I think, were the great majority of members at all well informed of the results of mission work in the world, or of the condition of the world in that respect, but largely *very* ignorant in these things. I have many times heard a notice given in the church, ‘Our collection this morning will be our annual contribution for the cause of Foreign Missions,’ sometimes adding, ‘I trust, therefore, the collection will be a liberal one,’—no previous notice of it having been given. Would not something similar to the following plan tend to increase the contributions of such churches? Issue a little circular giving statistics of missions of the Board, number of missionaries, churches, members, helpers, additions, etc. etc. Send a copy to every pastor, and offer to supply his church in quantities to distribute, and urge him to have them so distributed. On that circular, and in the *Herald*, print the following:—

“*Suggestions for Collections in Churches.*

“Let the pastor preach on Foreign Missions on the Sabbath next preceding the collections. On that day have the circulars distributed freely in the seats, asking the people to carry them home and study them, giving notice that the collection for Foreign Missions will be taken on the next Sabbath. Have Foreign Missions the subject of the prayer-meeting that week, and try to have members there give information and suggestions.”

This is an admirable plan, and has been adopted and acted upon by many pastors with excellent results. The leaflet provided for free distribution in the way indicated above, entitled, “The Field, the Force, and the Work,” is well adapted to the end desired, and will be gladly furnished to any who may request

the same, from the Missionary Rooms. Some pastors and churches connect with the plan suggested above some method of securing the personal subscription of individuals, either by personal invitation, or by letter, or by subscription-card or envelope distributed among the people. Such a plan efficiently carried out will treble both the contributions and the prayers. These twain should never be put asunder.

IN MEMORIAM.

THOUGH we are called upon to record this month the death of but one missionary, connected with the American Board at the time of decease (Mrs. Hartwell, of Foochow), several other persons who have been its missionaries, and in whom the friends of the Board have an abiding interest, have recently died. We bring together here brief memorials of these faithful servants of Christ, who now rest from their earthly labors.

MRS. HARTWELL, OF FOOCHOW.

Mrs. Lucy E. (Stearns) Hartwell, wife of Rev. Charles Hartwell, died at Foochow, July 10. She was born at New Ipswich, N. H., April 13, 1827, where she united with the church when fifteen years of age. She pursued her studies in her native place and at Mt. Holyoke Seminary, was married to Mr. Hartwell, September 6, 1852, and sailed for China in November of the same year. For more than thirty years she has labored faithfully for the kingdom of Christ in Foochow, but the last years of her life have seemed to intensify her zeal and devotion. Her children were separated from her, and, her time being then more at her command, she gave herself unweariedly to labors for the native women in their homes. It was in this work that she lost her life. One day in June she visited many houses, among them some which were very filthy, and then contracted what is known as the "sewage fever," which in a short time proved fatal. Anticipating the result, she laid aside her work with a calmness which was a surprise to those who knew how busily she had been planning for it. "I am going to see God," she said. "I do not wish a single sin to remain unforgiven." Just before her departure she seemed to see before her a gathering of native women, and her last effort was an attempt to speak to them of Christ's gospel. It was a fitting symbol and close of her devoted life.

REV. STEPHEN R. RIGGS, LL. D.

Dr. Riggs was born in Steubenville, Jefferson County, Ohio, March 25, 1812. After graduating at Jefferson College, and studying theology for a time at Alleghany Seminary, he was ordained at West Union, Ohio, April 6, 1837, and started at once with Mrs. Riggs, under appointment by the American Board, for the mission among the Dakotas. Here he labored with great zeal and success, in literary and active missionary work, at various points, till the Sioux outbreak in 1862, when, barely escaping with his life, he fled to St. Paul, but returned soon after as chaplain of the military forces sent to suppress the outbreak. For three years he sojourned at St. Anthony, making frequent and important visits to the Dakota prisoners at Fort Snelling and other posts. In 1865 he removed to Beloit, Wis., where he resided till the time of his death, engaged during the winters in the work of

translating, and spending his summers in active missionary service, still retaining his connection with the Board till the transference last year of the Indian Missions to the care of the American Missionary Association. After a long and painful illness, he died, August 24, at the age of seventy-one, having spent more than forty-five years in devoted and successful labor among the Indian tribes.

Dr. Riggs was an uncommon man, and was ordained and strengthened to an uncommon work. He reduced the Dakota language to a written form, organized and adapted it to religious expression. He translated into it nearly the entire Bible. He prepared a Dakota dictionary of more than sixteen thousand words, which was published by the Smithsonian Institute. Upwards of fifty volumes in all, religious and literary, partly translations and partly original, came from his indefatigable hand for the use of the Dakotas in their native tongue. He lived to see ten or more churches organized, and efficient, under native pastors. His influence for years was large and most salutary through all the regions of Minnesota and Dakota. In these labors he had the devoted help and sympathy of Mrs. Riggs, a wife worthy of such a man. Of their eight children, five are in the missionary field: four among the Indians, and one in China. On the whole, it has fallen to the lot of few to do a more important work for the triumph of the gospel than was done by Dr. Riggs.

MRS. CLARA E. SCHAUFFLER.

Two years ago Mr. and Mrs. H. A. Schauffler were compelled to return from Austria to this country, on account of the protracted illness of Mrs. Schauffler. Subsequently, when it became apparent that her health would not permit their return to their mission, for some years at least, Mr. Schauffler engaged in work in Cleveland, Ohio, especially among the Bohemian settlers in that city. There, on the 4th of September, Mrs. Schauffler died. She was born in Enfield, Mass., October 3, 1842, and was married to Mr. Schauffler, then an instructor in Robert College, Constantinople, November 25, 1862. Mr. and Mrs. Schauffler were subsequently connected with the Western Turkey Mission, at Constantinople, and, upon the opening of the Mission to Austria, in 1872, were transferred to that work, residing most of the time at Brünn, Moravia. In this missionary service Mrs. Schauffler's heart was fully engaged, and it was a deep grief to her that she was kept from returning to it. She manifested unusual strength of character, combined with great refinement of manner and sweetness of disposition, and her memory will be very precious to those who have known her in this land, and to those for whom she has labored beyond the seas.

MRS. ANNIE E. SCOTT.

Mrs. Scott, wife of Rev. J. E. Scott, was connected with the Eastern Turkey Mission of the American Board, at Van, from 1872 to 1881. She died of consumption, at Wyandotte, Kansas, August 14, patiently enduring her sufferings, and hopefully anticipating the life above. "She hath done what she could."

REV. THOMAS P. JOHNSTON.

Rev. Dr. Cyrus Hamlin sends the following account of Mr. Johnston, an associate in missionary work in Turkey, whose death at Fort Mill, S. C., May 30, has already been announced: —

"Mr. Johnston was born in Iredell County, N. C., October 24, 1808. He was married to Marianne C. Howe, of Granville, Ohio, and sailed for Turkey on December 5, 1833, just five years earlier than myself. His labors were chiefly at Trebizond and Smyrna, together with very useful touring, and preaching the gospel in any and every village which he found accessible, far and near. He spent twenty years in this work in Asia Minor, and then returned with his family to the United States. Leaving his family in New Haven, Mr. Johnston went into the service of the Bible Society, in Mississippi. After the war, he labored among the churches of the western part of North Carolina until failing health laid him aside.

"As a missionary, Brother Johnston was very quiet and unobtrusive. He was no son of thunder. He seemed to lack impelling force. He was never excited. But if any one inferred that he was an inefficient missionary, the inference was a hasty one. He would give naturally the soft answer that turneth away wrath; but he would also give the word in season, that would remain in the memory and become the subject of quiet thought. He had a steadiness of aim and of application, a directness and simplicity of character, which won confidence and secured goodwill and friendly regard; and these attributes often made his personal influence and labors effective, when other characteristics might have failed. He was universally respected and beloved, and the very few of his associates who now remain will recall, with tender and solemn feelings, the deeply interesting scenes of missionary life through which they have passed together."

REV. CHARLES W. CALHOUN, M. D.

The friends of missions everywhere will be pained to learn of the death of Rev. Charles William Calhoun, M. D., of the Syrian Mission of the Presbyterian Board, who was taken suddenly away, in the midst of his great usefulness, at Schweifat, near Beirût, June 22.

Dr. Calhoun was born February 2, 1850, the only son of one of the fathers of the Syrian Mission, Dr. Simeon H. Calhoun, for many years a missionary of the American Board, and afterwards of the Presbyterian Board, on Mt. Lebanon. After enjoying the advantages of the early training and noble example of his father, he came to this country, was graduated successively at Williams College, Union Theological Seminary, and the University Medical School in New York City, and returned as a missionary to Syria with an unusually broad and careful education. This, with his hearty consecration to Christ, his love for his native land, and his thorough devotion to the cause of missions, gave him great promise of wide and lasting usefulness. For four years he labored at the Tripoli Station in enthusiastic and abounding services, both to the souls and the bodies of the people. During a long tour in Northern Syria he contracted malarial fever, which, with paralysis of the heart, it was thought, brought his useful life to a sudden close at the early age of thirty-three. His funeral was attended at Schweifat by a great company from the surrounding region, and the next day his remains were carried to Beirût and buried, amid general expressions of sorrow and sympathy for the bereaved mother and sisters, who are peculiarly smitten by the death of their only son and brother. And in their sympathy thousands in this land also will share.

Letters from the Missions.

Hong Kong Mission.

A TRIP TO THE INTERIOR.

It will be remembered that a mission has recently been commenced at Hong Kong, for the benefit more especially of Chinamen who have returned from this country. This mission is in charge of Rev. C. R. Hager, who has been assisted by Rev. David D. Jones, formerly engaged in mission work for the Chinese in Chicago and Boston. An important part of their mission duty will be to visit the towns in the interior, especially where returned Chinamen reside. Of such a trip, recently made by Mr. Jones, he gives the following account:—

“From Hong Kong I went to Canton on the steamer, and thence to Kong Mun, a large town in the San Ui district. At this place I met Wong Hing, who is preaching to the lepers there. I tried to get a place to build a small chapel or school-house for him, but was unsuccessful. We then went together to a leper village, near San Ui city, with the same result. So I sent Wong Hing to Kong Mun again, where he lives in a little boat of his own, and goes about among his fellow-sufferers, telling the good news of Him who cleanses from sin.

“From San Ui I went to Sui How and visited the village of Lee Sam, my California Chinese helper, where I was well received. But he was not at home, having gone to San Ning, where I met him a few days afterwards. I spoke to him of the advantages and importance of distributing books, as well as preaching. He seemed to agree with my views till he had seen the Wesleyan preacher at San Ning, who, I fear, prejudiced his mind against book-selling, though he took from me some books, and promised to sell books for two months only.

“At a village near San Ning, I attended the wedding of Sui Sun a member of Dr. McLean’s church in Oakland. I was glad to see him firm in not worshipping the

ancestral tablets, and in professing himself a Christian, though sorry to see him united to an idolatress. He is now at a Chinese school in his own village.

“From San Ning I went to Chung Lán, and thence to San Chák, where I rented a shed at the end of a house, and remained a month. San Chák is a small market-town surrounded by twenty or thirty villages, and is, I believe, more largely represented in America and Australia than any other part of China. Here I met several men who had been in the Sabbath-school at Chicago and at Boston. Usually in the evening I studied the Bible with my native teacher and two Bible Society colporters. Generally two or three people would join us from the shops. I visited several of the villages, and also three other small towns in the vicinity. Just before leaving San Chák I was offered a building for a chapel, but, as it was not centrally situated, I did not accept the offer, hoping when I go there again to have a better situation.

“From San Chák I went to Chek Sui, a market-town about eighteen miles distant. Here the reception was very good, especially in some of the neighboring villages, where they would bring me tea and a seat, while I talked with them. At this place two men wished me to baptize them, but it had to be deferred till they gave up the opium habit. One of them had first heard the gospel from the Roman Catholics. He visited me at the inn, and bought a tract, and, after he had read it, came to exchange it for another. This he did several times. Near this place lives a young man nineteen years of age, born in San Jose, California, where he lived till he came to China last year. He is a member of the Methodist church, and is, I believe, an earnest Christian. He wished to follow me, without remuneration, for a month or more, but his uncle, in whose charge he was, would not allow him to do so.

"From Chek Sui I came to Chik Hâm, where the Presbyterians have a very prosperous mission. There I met the Rev. B. C. Henry, who officiated at a service of communion. The people made some disturbance here because of the presence of certain Christian women, who partook of the communion.

"From Chik Hâm I came to Canton, and thence to Hong Kong, having had, on the whole, a most encouraging trip."

Shanse Mission.

NEW STATIONS TO BE OCCUPIED.

OUR missionaries in this province, though temporarily located at Tai-yuen-fu, have proposed to occupy that city only until such time as they might select suitable stations on the Tai-yuen plain. By a recent arrangement made between our brethren and the English Baptists, it has been agreed that the former shall withdraw from Tai-yuen-fu, leaving that city and the northeastern section of the plain to be occupied by our English friends. After careful explorations, the mission has decided to occupy Tai-ku, Ping-yao, and Chieh-hsiu. These places are south of Tai-yuen-fu, from forty to one hundred miles distant. They are large cities, and the region about them is dotted with thriving villages.

Of one of these cities, Tai-ku, Mr. Atwood writes as follows:—

"I have just returned from the trip to Tai-ku, and will write a few words about our journey and reception there. Mr. Tenney and wife have not yet returned. They took the journey with a cart, which is a much slower mode of traveling, but necessary if one has much baggage to carry.

"We left Tai-yuen-fu on Wednesday morning a little after five o'clock, Mr. and Mrs. Tenney riding in a cart, and myself on horseback. We were told by some of our English friends, and by the cart-driver and others, that it would be impossible to reach the city in one day with a cart. By industrious journeying, however, we found ourselves at dusk

inside the walls of the city. We had some misgivings, and were somewhat anxious about our reception by the Tai-kuans, as we had been told by our English friends that this was the most hostile city of the plain. This was partly confirmed last spring by Mr. Tenney and Mr. Stimson on their trip around the plain. At this city they were refused entertainment at the inns within the city, and were obliged to find lodging outside. We were refused rooms at two inns, but at the third were welcomed by the proprietor. Our host was very gentlemanly and kind to us, and no peering in at windows or doors or other breach of good manners would be allowed on his premises. The curiosity of the people causes them to forget their good manners which they are accustomed to use toward each other, and to come crowding about the doors and windows to peer through the blinds, or punch holes in the paper windows to see the strangers. A rebuke from us often brings them to their senses, and when they find that we understand what good manners require of them in their treatment of one another, and demand to be treated with equal respect, very often their respect for us rises very perceptibly, and we have no further trouble.

"It is a great advantage to understand the manners and etiquette of the people, not only for our own convenience, but also as a means for getting hold of the people. We were somewhat tired after our journey of one hundred and twenty *li*; and after we had rested sufficiently, the next morning we received callers, and quite a number, learning that we had medicines, came to get some, and we gave prescriptions to many before we left. In the afternoon we filled our sacks with Scriptures and other books, and went out upon the street to sell them. We took our stand on a street where a throng of people were passing to and from an open theatre. Our stock of books, consisting of four or five hundred copies, was all sold in about twenty minutes. We returned to our inn and took the remainder of our stock,—about as many

more, — and had as good success in disposing of them. We were able to explain to the crowd, somewhat, the object of our selling the books, and also to explain the Gospels and tracts. The people seemed well disposed and, on the whole, more intelligent and better mannered than those at the capital. I walked about the city in all directions alone, and attracted less attention than I do daily in the streets of Tai-yuen-fu.

“Many who came to our inn to be treated could not be relieved on account of the limited amount of medicine which we were able to take on the trip. We therefore made an appointment to come again, on the fifteenth of this month, when we hope to have more books and medicines.

“We did not make any attempt to rent houses this time, and probably shall not until we have made several visits, and they have become somewhat acquainted with us. The desirability of taking up our abode soon in Tai-ku is evident from the fact that the dialect is quite different from that of Tai-yuen-fu. We are glad to find that the pronunciation is more distinct, and more like that of the Peking dialect, and that we shall not always be tormented by this terrible nasal dialect. The same is true, we are told, of the other cities south of Tai-yuen-fu. We all think it wise to get out of Tai-yuen-fu, and settle in our respective stations as soon as we can do so without running any risks to our work or health.

“Our stay in the city thus far has been pleasant; and, though the work has been mostly studying the language, still the time has been spent pleasantly and, we think, profitably. I have been quite a regular attendant on the Doctor's clinics, and have learned much of him. I have, under his direction, performed several important eye-operations, two of them for cataract, and all of them successful. I hope that, by the time I leave the city, I shall be able to treat any of the eye-diseases, all of which are so common here, and the successful treatment of which give us such an advantage in the work.

“I have received a very fine present from one of the Governor's private secretaries, for removing a large tumor on the neck, which quite disfigured him. I have also treated successfully the wife of our banker, and very friendly feelings exist on the part of these and others whom I have treated. I cannot be thankful enough for even the small amount of medical knowledge I was enabled to get before I came here. It is an immense advantage to us in the *beginning* of our work, especially in helping to break down prejudice and gain the hearts of the people.

“The city of Tai-ku, and the surrounding country and villages, all give evidence of great wealth. The buildings are all more substantially built than in Tai-yuen-fu, or in any other city that I have seen. Two-story fine shop-fronts extend on both sides of the streets all the way, making them resemble the streets in some of our cities at home. The *hsien*, or county, is a large one, and dotted with large and wealthy villages.

“The crops this year are very fine. In looking over the vast wheat-fields, stretching as far as the eye could reach all along our whole journey of forty miles, it was difficult to imagine how a famine so terrible could again reduce this people to want. The wheat-crop this year is simply enormous.”

Japan Mission.

A MISSIONARY TOUR.

MR. CURTIS, of Osaka, gives the following interesting particulars of a missionary trip to the Province of Ise, Japan: —

JOURNEY TO ISE.

“Just before leaving Japan I succeeded in realizing a long-cherished hope, and paid a visit to the Province of Ise. I felt hardly able to go. But Pastor Koki and Mr. Hattori were ready to make the trip, and would be disappointed if I did not accompany them, and I knew that some of the people in Ise had been looking for my coming a whole year. So I determined to make the attempt.

“We started Monday morning at break

of day, made our first forty miles quickly by railway, then crossed the end of Lake Biwa by steam-ferry, and were soon speeding across the country, each in his own carriage, or *jinrikisha*. The middle of the next day brought us to the town of Hisai, where we found a little company of a dozen men and women, students of the gospel, ardently longing for some one to come and explain to them the many things they did not understand as they searched the Scriptures.

"They greeted us most heartily; but I could hardly hold up my head, and felt far from able to endure much formality of etiquette, and soon, leaving that to the brethren, withdrew to the little veranda, where, behind the paper doors, I stretched myself at length on the bare floor, with my valise for a pillow, and my shawl for a blanket, and soon fell asleep.

"When I awoke, I could hear new voices within, though the talking was subdued on my account. They were patiently awaiting my appearing, in the hope of being taught some new hymns. I have seldom been so astonished, even in Japan, — a land of surprises, — as I was to find that they knew some thirty or more of our hymns, and could sing them well, much better than the average singing in our churches; yet they had had almost no opportunity for instruction. It has been questioned whether the Japanese ever will become singers. I have never doubted it; but if I had, I should have been convinced by what I heard there; for certainly there was musical talent, — the ear, the voice, the soul, for music, — though but little cultured. We passed a pleasant hour singing the 'Songs of Zion,' and I had the pleasure of teaching them a new one, 'There is a Fountain,' to the tune in the Gospel Hymns. They were charmed with it, and very soon caught the melody. It is one of our newest hymns, but a favorite wherever heard; and I think it is the most popular song in our part of Japan. Could there be a better one?

"We found that, in order to have a public gathering, we must make request of the authorities a day in advance. So

we put in a petition for the next night, and that evening had a meeting in our rooms at the hotel. About a hundred people crowded in, to whom the brethren preached long and late.

"I received that evening a box of sweet-meats, tastily done up, sent me by the *postmaster*, with his regrets that business engagements prevented his paying his respects in person, and his thanks that I had done the city the honor to visit it. He had heard of my arrival through my sending a letter to the office an hour or two before. I mention the incident as an illustration of the pleasant little experiences we occasionally have of Japanese courtesy. I do not suppose that the man knew any thing of me personally, or cared particularly about my mission to the place, but was pleased with the visit of a foreigner, and, as an official, wished to manifest it."

PREACHING AND TEACHING.

"The next day, Pastor Koki taught the Bible, and I the singing-book; and at night we had an audience of about three hundred in the schoolhouse, who patiently listened (except some of the children) to addresses from all three of us, although it was eleven o'clock before we were through.

"The following morning, leaving Mr. Hattori to teach the little band in Hisai, Mr. Koki and I went on to Matsuzaka, a still larger town, where we were entertained by one of the principal men of the place, brother of an Osaka Christian. His wife, to my surprise, claimed that she had seen me, and heard me speak before, in Osaka, where she had been visiting. She wanted to learn 'Fountain,' which she had heard in Osaka; and, although I found no musical talent there, yet I enjoyed teaching the songs.

"In that large town, she and her daughter, perhaps, were the only persons whom we had any reason to hope were Christians — or even almost Christians. But there was a young man from another town, who claimed the title. He walked from his home, some eight miles away, every day we were there, bringing some of his young

friends with him, and returned in the middle of the night, after our meetings were closed. He had spent a few weeks in Osaka this spring, a diligent student of English and of the Bible.

"At Matsuzaka, meetings were held three nights in succession, with audiences of about three hundred. I, however, was present but two evenings, and spoke but once, not being able the first night, and being obliged to start back to Osaka before the last.

"The brethren had special invitation to go to Tsu, the largest town in the province, and were expecting to speak there one night; but, when the Tsu people learned that the foreigner had gone home and would not be present, they withdrew their invitation; their desire evidently being, not to hear about Christianity, but to see and hear a foreigner. Nevertheless, if we can get a hearing, though it be simply from curiosity to see a foreigner, seed may be sown.

"I trust it will not be many years before we shall have churches scattered all through that Province of Ise, the stronghold of Shintoo worship. I saw enough in that one visit to convince me that the chief attractions to the multitude of pilgrims who visit Ise are not the ancient temples, most renowned, nor the shrine of the famed Sun Goddess, but that the sinful pleasures, the lust and debauchery indulged in under the shadow of the temples, fostered by the priests, and in no wise inconsistent with the religion, if not part and parcel of it, have much to do with it. In its contest with Shintooism and Buddhism, Christianity has the passions and vices of men to contend against. But the religion of temperance and purity appeals to the conscience as the better religion; and many see this in its favor before they have any idea of its being more divine."

A COREAN GENTLEMAN.

"To show that this difference is noticed by those who notice little else, I mention an incident that occurred in my study not long ago. The head of a large publishing-house in Osaka came to me, bringing a

Corean gentleman whose curiosity had been aroused by some Christian books, the Illustrated Life of Christ, our Hymn and Tune Book, etc., which had been printed at their establishment. He had read some of them, and wanted to know more about this religion than he could learn in their office. So they brought him to a missionary.

"The Corean, who could talk Japanese tolerably well, began to inquire what Christianity is; wherein Protestantism differs from Roman Catholicism (for he was told that it was different from that which had been hated of old in Japan); and what the requirements of Christianity are. At this last question the Japanese gentleman thought he could tell a little more than he had yet told, and at once remarked, that Christians could neither *drink* nor *smoke*, speaking as though these were the prime essentials, and the bottom truths, of Christianity.

"The Corean, who had a cigar in his hand, which he had taken from his mouth when he entered, was filled with astonishment, and turned to me to know whether this could be the truth. I told him, that, although I regarded them as bad habits, and was very glad to see them given up, they were incidental teachings and practices, rather than fundamental, and that Christianity did not consist merely in the giving up of bad habits. But I will confess that it pleased me greatly to receive such testimony to the manifest change wrought in our church members, reforming them not only in the worst vices, but even in these habits so universal in Japan, and by no means so rare as they should be even among our churches in Christian lands. I have no fear that their being 'a peculiar people' in this respect will injure the cause in the least.

"The Corean since then has, at various times, expressed his desire to learn all about Christianity, and to have American missionaries sent to his countrymen, apparently with the greatest sincerity, although an attempt to secure a loan from a missionary has raised a doubt as to the purity of his motives."

A GRATEFUL PEOPLE.

"But speaking of money reminds me of one thing more which I must mention as to the Ise trip. The little company of believers at Hisai had been putting aside their contributions, Sabbath by Sabbath, as they came together to study the Word; and now they wanted to send the amount collected, four *yen* (dollars), to the Christians in Osaka, who had so kindly taken interest in them. Such appreciation of their efforts was a great encouragement to the Temna church, who, struggling along under great difficulties, are yet anxious to evangelize this their mission field. The family that entertained us at Matsuzaka also sent the church two *yen*; and this, notwithstanding they and their brother in Osaka paid the entire expenses of the trip for Pastor Koki, some eight or ten *yen*."

OSAKA. — DEATH OF MRS. SAWAYAMA.

"The work is prospering in Osaka. The Sabbath after our return from Ise, fifteen persons were baptized at the Naniwa church; and thirteen were to be received into the Osaka church the following Sunday. The evangelist at Koriyama sent in word to his church, that the Lord's work was so prosperous there that they must send him out a helper.

"I have not written, I think, since the death of Mrs. Sawayama. She was taken home early in June, after a long sickness and much suffering. It was a peaceful, happy death. And, although the loss seemed very great, to have one taken so eminently qualified to labor where there is such need, and although it is so sad to see the husband left alone in his feeble health, and with his little bright-eyed, laughing daughter, O Hisa, too young to realize her bereavement, yet the loving Heavenly Father is so manifestly in it all, that there is great peace in the midst of suffering and trial, and joy in the midst of sorrow, and a blessing to the people in it all. Pastor Sawayama's faith is strong, and he is taking hold of the work with renewed energy. May God spare him to us long!

"At the funeral we sang 'There is a Fountain.' I think it will always be associated in my mind with that family. While our new Hymnal was in press (in its preparation he had helped me, translating from the original, and selecting from other collections), Mrs. Sawayama came to me with the request to be taught the tune to that hymn. Her husband was very sick at the time, so that we feared he might soon be taken. She said he loved that hymn, and she wanted to sing it to him, and that he wished us to sing it at his funeral. We little thought that we should sing it first at hers. But she is singing the 'nobler, sweeter song' with the saints in glory, and he is still toiling on, day and night, telling of the 'power to save,' and winning souls, happy in his labors, though attended with trials and sufferings.

"O the sunshine, the peace, the joy, that a knowledge of eternal life, and a Heavenly Father's love in Christ Jesus, carries with it wherever it goes! How it lightens up the lands that were in darkness! How it beautifies the lives, and sweetens and hallows the deaths, of those who believe its glad tidings!

"The great multitudes of Japan, as yet, know nothing of this; but there are those, and the number is increasing continually, who are experiencing it. And the Empire of Japan, without the shadow of a doubt, is to be included in the kingdom of our Lord, and of his Christ. Nevertheless, the faithfulness of God's people in America, or their lack of faith, will have much to do with the question, How soon shall this be realized?"

GOOD NEWS.

Mr. Pettee, of Okayama, writes, July 11:—

"Pastor Ise, of Imabari, received thirty persons into his church at the recent communion, and already has eight applicants for the next communion. The whole town, containing some 12,000 people, is aroused. All opposition is at an end; crowded meetings are held almost every evening, and all the workers are busy. Mr. Shibahara, of Takahashi, a

former *saké*-seller, says, 'All my old friends, who laughed at and deserted me when I became a Christian, are friendly toward me again, and inquirers into Christianity, except one man.' Pastor-elect Morimoto is very popular in town, especially among the better classes; and all respectable people are beginning to feel obliged to attend Christian services in order to maintain their social standing. Twenty united with this church at the last communion. There is nothing but good news everywhere."

Northern Mexico Mission.

ENCOURAGING SIGNS.

MR. EATON writes from Chihuahua, July 31, of his progress and encouragements, as follows:—

"For the past month or so I have not been able to find time for telling you of the developments here. It is now eight weeks since I preached my first sermon in Spanish, in our American chapel, and I am now steadily at work in this way, with most encouraging results. My progress with the late-found teacher of Spanish has been good; and my first secular compositions were so well received, that I was encouraged to write and read addresses on topics from the Bible.

"We chose an evening hour as the time of greatest leisure for the natives, and when our lights, streaming through the open windows, would readily attract the passers-by. Some Americans are pleased to come and practise the hymns with us, learning a little Spanish as well, and we first spend twenty minutes or half an hour in singing. By this time the windows are full of listeners, and some have been induced to enter the room and take seats, and some more stand in the court, or 'patio,' by the door. I read a chapter from the Gospels, and offer a few petitions with the help of the Episcopal prayer-book, and then deliver my short 'sermon' of fifteen minutes or so. The people seem to have no difficulty (and say they have not) in understanding me, and pay close attention to all.

"The principal of the best private-school here, and a pupil of Miss Pratt, has now attended for five or six weeks in succession. With him one night came a lawyer, a law-student in the city 'college,' and a young man of prominent family. Two church members (Presbyterian), from San Luis Potosi, have found us out and shown me their certificates of baptism, marriage, and church membership, and take hold well.

"I have noticed the same persons coming repeatedly. Three ladies, now in poverty and neglected by kinsfolk, came for two Sundays and expressed themselves in enthusiastic terms of pleasure; but as yet we have no lady missionary to follow up such cases. I could give a number of interesting cases that really excite me, only to leave me pained at the thought that the promising opportunity cannot be improved. We do *so much need* a lady missionary who can go into the homes of these comparatively secluded wives and daughters. Please give her to us as soon as possible; for she will need about a year in which to become reasonably well equipped in the language before going to work. How much we shall need one to *teach* school, I cannot now say, because there are so many schools in this city; but Sunday-school and distinctively Christian work we do greatly need to have done by a woman."

Zulu Mission.

ENCOURAGING INCIDENTS.

MR. WILDER, of Umtwalumi, in a letter of July 5, after speaking of the revival of last year, to which reference has already been made in the *Herald*, goes on to give the following interesting incidents:—

"At the close of the native general meeting, there came to me a man lately from over the Umzumkulu, who said he wanted to be a follower of Christ. This man came onto this station the month we reached Umtwalumi. His story is exceedingly interesting and instructive. Indeed he and his wife were the first at the station to give up beer entirely. Not long after I saw the need of extra meetings. The young

people's meeting which was started at this time became a power, and soon I was rejoiced to see that we were in a revival; although, when I mentioned it to a sister missionary, she remarked: 'Did you ever see or hear of a revival among these people?' I found my hands full; for one after another of the interested young people came to talk with me. Old men and wanderers returned. One Umsero, who had been led astray by a half-cast and chief, until he was considered almost an abomination in the land, was one of the last to yield. He testified that wherever he went, and whatever he said, he never could get rid of the thought of Jesus and the missionary station. These tormented him in all his sinning. He is now in his right mind, working hard to pay up debts incurred during his wanderings."

LAZINESS CURED BY THE GOSPEL.

"One who was a worthless young man before I left, and had, I supposed, remained such, and whom I addressed with these words when we first met: 'Oh, Sijoahne, I see you are still fat and sleek, looking as though you had not worked any more since I have been absent then before I went. Your laziness will kill you some day';—this man certainly startled my weak faith, to say the least, when he professed a love for Christ. We have not taken him into the church yet, and when Mr. Kilbon heard of his case, even he was forced to smile. However, I am pleased with his life. In some things he goes ahead of some of the older brethren. When you see these Africans industrious, they are at least a long distance removed from heathenism, if not a good step toward heaven."

RESULTS.

"I could fill pages, giving examples of the power of the Holy Spirit among the people, but I will not weary you. I note some of the general results. We have admitted twenty-eight into church membership: twenty-six on confession, and two by letter. There are several to be admitted the coming communion. Beer-drinking parties have ceased entirely, and

there is getting to be a decided sentiment against taking beer at all. The church has taken an advanced stand against the selling of daughters, acknowledging to a man that it is *selling*, and nothing less. Only two of them would admit this when I came. To get them to this point has cost prayer, study, and argument, such as only a man is driven to when he sees great interests at stake. I commenced keeping a record of the hours spent in discussing this subject with the native church members, but the number grew so large that to have gone on would perhaps have given a foundation to stories which you in America would say might be true but had better not be told. Witchcraft also is discountenanced. This yields to medical treatment more than to preaching, I think. But this matter would take a long time to report. Best of all, perhaps, is the fact that the church members are really doing a splendid work among the heathen. Perhaps I will tell you of that another time.

"Ifafa is still a hard subject, difficult to treat. But all things are possible to him that believeth. I believe and expect the Lord will bless even Ifafa. The people there certainly have done wonders in building their new church. There are seven inquirers in that hot-bed of evil. Pray for us."

European Turkey Mission.

A REVIVAL AND ITS RESULTS.

MR. HOUSE, of Samokov, in a letter of July 21, writes:—

"The precious work of grace which it was our privilege to see last spring was confined principally to our two schools. Although the work reached some hearts outside of the schools, and even some outside of what is known as the Protestant community, still, I am sorry to say, this number was small. A large number of neighborhood meetings were held in different parts of the city, and some were at non-Protestant houses, where the students were gladly received. But the opposition of the authorities was very soon aroused, and we were compelled to

give up such of these meetings as were not in Protestant houses, and the people were afraid to come to us. However, many who never attend our services heard the voice of prayer and praise and the word of truth, and the city at the time was somewhat awakened from its deep lethargy.

"As soon as it seemed practicable after the close of our daily prayer-meetings, which took place the last of April, by the advice of different members of our station, I commenced a weekly catechetical class, which has been attended by from forty to sixty young Christians. This was established in order to conserve, as far as possible, and direct into right channels, the good influences of the awakening. The text-book used is the 'Shorter Catechism,' which is committed to memory with the proof texts, and a short lecture given after each lesson upon the truths taught. The interest which has been shown in this exercise has been very encouraging. During the whole of this work of grace, I was much strengthened and helped as a worker by reading the writings of the elder Edwards. The preaching, while free from abstractions, was principally doctrinal."

GENERAL CONFERENCE.

"A week ago last Wednesday, our first General Conference of workers, both Bulgarian and American, closed its sessions. With that Conference, as one of our Bulgarian brethren rightly remarked, I think, commenced a new era in the work in this land. In the Conference, plans and measures for missionary and school work were freely discussed, and voted upon, by Americans and Bulgarians together. The impression made upon all was of the most wholesome kind. Our Bulgarian brethren were greatly pleased, and some brought into the discussion no small ability, tempered by long experience. I was greatly pleased to see that the line which marked difference of opinion did not at all coincide with the line which marked difference of nationality. The decisions arrived at were, on the whole, marked by good sense. No extreme

measures were adopted, and the best of feeling prevailed throughout the meeting. The new era which this Conference marks in our work is the era in which the *responsibility* for the missionary work in this land is felt now by the *Bulgarian* brethren, as well as by us Americans. The importance of this can scarcely be overestimated. Such conferences must develop among our Bulgarian brethren the dignity of self-respect and self-reliance; and such discussions, characterized by the utmost freedom, must bring to the surface that solid good sense which is by no means lacking in the Bulgarian people. The closing speech of thanks by the oldest pastor, Mr. Tonjoroff, was a happy one. The results of this Conference were encouraging to *all* who have the interests of this work at heart."

BIBLE WORK.

Mr. Thomson, of Philippopolis, writes of the Bible work in the mission, in which department they have been co-operating with the American Bible Society:—

"The mission rejoices in the continued and, in many places, the increasing demand for the Scriptures which is manifested in our field. The large sales of Slavic Scriptures, indeed, are due simply to their being desired as the most convenient text-book for that language in the schools. Yet the Word is disseminated and read; and for that we are thankful: because we believe that its inherent power will manifest itself, at least in some instances, even under the most unfavorable circumstances. Also the considerable sale of Scriptures to the Jews scarcely gives us the full satisfaction that the figures would otherwise warrant; for the veil is yet over their hearts as they read the Old Testament prophecies. Still, their sacred writings may come home to them with new power when they read them, as they now frequently do, in the understood Judæo-Spanish, instead of in the dead Hebrew. All the other sales—and they are not inconsiderable—we regard with entire satisfaction; for they directly indicate the desire which the

people have to possess the Bible for its own sake. For my own field of Eastern Roumelia I can say that priests have frequently been purchasers of Bulgarian Scriptures, both for themselves and for the churches in which they officiate; while they and school-teachers have also often encouraged others to buy. There have, of course, been cases of an exactly opposite nature; but they are decidedly the exception. The people desire the Word; and we are constantly coming across cases where a single individual, or a little group of persons, in some out-of-the-way place, has been enlightened with the truth simply by the work of a little Testament, unaided by preacher or teacher of any kind."

Eastern Turkey Mission.

MR. GATES, of Mardin, thus speaks of Mosul as a centre for missionary work, this point having been temporarily occupied during the winter by Dr. Thom and his family and by Mr. Gates:—

"Two objects were contemplated in this temporary occupation: to strengthen the church established there by the early missionaries, and to gather information as to the opportunities for the enlargement of the church of Christ in that region and the means necessary to that end. The first of these was considered the chief aim, as it must ever be the first care of the Christian minister to purify and edify the church of Christ. The winter has been spent in efforts directed toward the accomplishment of this aim, but the results may be described in few words.

"We found a feeble church of twenty-eight members in a community registering fifty-four persons in the government rolls. The church was in a bad condition; without a pastor, the former pastor having left them in anger two years ago; its records unkept; discipline neglected; some of its members in bad repute; and the remainder divided into factions distrustful of one another, and continually engaging in discussions. The preacher assured us that there was no church, no Christians. The day-school for boys, which had been closed for a year,

was reopened with ten scholars. The number has been doubled, and six or eight young men come to the school for lessons, returning again to their work. The girls' school contained thirteen scholars in October, and the number has increased to about fifty. The Sunday-school began with an attendance of forty, under the superintendency of Dr. Thom. The highest attendance reached was ninety-four, with an average of sixty-five for thirteen weeks. In December, Mrs. Thom began to hold meetings with the women, the attendance varying from ten to twenty. The attendance upon the preaching-services has ranged from seventy-five to one hundred. A Sunday evening meeting has been held in the houses of the brethren, and the attendance has generally been all that the small rooms could contain. The two prayer-meetings held during the week have had a small, but regular, attendance, and eight or ten members of the church have come together on Monday evenings for prayer and counsel in regard to the interests of the church. During the Week of Prayer, meetings were held morning and evening. The congregation always took part, but there were no marked evidences of more than ordinary interest. After the Week of Prayer, subscriptions were received from the congregation, amounting to \$88, some pledging to give in weekly, some in monthly, instalments. No definite amount was asked from them. On the Sabbath following the distribution of the subscription papers the preacher took for his text Prov. iii. 9: 'Honor the Lord with thy substance'; the divisions of his sermon being substantially these: 'Why should we give? To what objects? and, How much?' There were about fifty subscribers, averaging \$1.75 each. Perhaps the most hopeful sign is the gain in harmony, and in the disposition to turn away from the dissensions that had so weakened the church, and to strive for its unity and growth.

"The results of the winter's work have not been large, and yet we shall greatly rejoice if this prove the beginning of a

steady Christian growth. The Mosul church greatly needs an able and faithful pastor, and some one to work among the women. At present many of the women who ought to belong to the Protestant congregation attend the Jacobite church, and this is a fruitful source of evil in the homes of the Protestants."

Notes from the Wide Field.

AFRICA.

A LIBERIA SCHOOL. — Mr. Edward J. Morris, of Philadelphia, has established, and supports, a school in Liberia, of which a negro, once a slave in Georgia, is the teacher. In a recent letter to Mr. Morris, he says: "The children are very anxious to learn, and handle their books with care. The native children, especially, prize a book more than our American children. Another son of a chief entered school this month, making five in all. Including these, there are now eighty children in the school, more than half of them natives. The 'Stories of the Gospel' are the most profitable books we are now using; they are so easy to read and understand. Oh, how the native boys love to look at the pictures of our Saviour, and ask, 'Is this the American man's God?' Eight of the native boys have joined the church. They never heard the name of Jesus till they heard it in your school. When these little boys were baptized, a great many of their native brethren were there, and heard them praising God, and telling them to come and find the 'American man's God.' The Lord is blessing your work here, and its influence is spreading far and wide in this dark land. Our church is crowded every Sabbath with natives to hear the gospel."

INDIA.

THE TELUGUS. — Rev. R. Maplesden, of Ongole, gives, in the *Baptist Missionary Magazine*, some encouraging features of the work among the Telugus. In this mission, it will be remembered, our Baptist brethren, under the leadership of Dr. Clough, have been very successful. And from Mr. Maplesden we may learn, perhaps, not only some of the fruits, but also some of the causes, of their remarkable success. He says: "A tour among the Telugus in this district is not that discouraging, disappointing experience we read of in early missionary biographies: it is rather a triumphal march, in which every village presents some trophies of victory, and every day closes with some visible success."

The most encouraging feature of this work, he thinks, is the *noble band of native preachers*, some of them veterans in the service, with little of this world's goods, but full of the Holy Spirit and of holy enthusiasm for the cause of Christ, grown gray in the service, patriarchs in Israel. Dr. Clough's great success, without doubt, has been due prominently to the raising up of this grand band of pioneer missionaries. These are assisted by a large class of *native helpers*, deriving only a small part of their support from the mission, itinerating through the surrounding villages, and often exerting an influence equal to that of the recognized pastor. Moreover, the Telugu Christians are taught that "every convert must be a missionary, and every family a missionary society."

To these hopeful features is added the gradual and sure development of the principle of self-support. These native Christians even now give liberally out of their deep poverty, contributing (except the salaries of the American missionaries) about *one half* of the entire cost of working the great district of Ongole. And it should be considered that the work is *comparatively new*, and that the people must be educated up to self-support and independence. Many suffer temporal loss by becoming Christians. It often

means greater poverty and hardship. Within two months, the inhabitants of three Christian villages have been deprived of all work by their heathen masters, simply because they would not labor on the Sabbath. Furthermore, many converts come *loaded with debts*, contracted by themselves, or by their fathers or grandfathers; and debt, with the poor Hindu coolie, means practically slavery. Christianity teaches him honestly to free himself, which he strives to do; but it hinders his liberality to the Lord's cause. They have but little money at best, receiving their own wages chiefly in produce. But they cheerfully share with their preacher or teacher, often supporting them in more comfortable circumstances than their own. They also give labor and material for building the school-houses, chapels, and preachers' homes. But, best of all, they give the brightest and best of their sons and daughters to the service of Christ. This, to many, means sacrifice in a sense not often experienced in American and English homes. It means often, from the peculiar circumstances of their patriarchal life, abject poverty and hardship; which, however, many parents willingly endure, that their sons may engage in preaching the gospel.

PROMISING LABORERS. — We learn, from a communication from Rev. J. C. R. Ewing in the *New York Observer*, some things of unusual interest which occurred at the meeting of a presbytery, in Allahabad, in June last. Four young men presented themselves for examination as candidates for admission to the first grade of native lay-preachers, all converted from Hinduism within the past four years. One gave up a flourishing business to become a Christian. Another, a Brahman, after eight years of struggling against his convictions, was baptized two years ago. The third is in government service, drawing a large salary, but wishes to preach the gospel "whenever opportunity offers, without being chargeable to any man." The fourth left a lucrative position in a government-school in order to be free to profess his faith in Christ. An event still more rare was the ordination of Pandit Rāgarān Chitamber, a licentiate, to the work of an evangelist. Nine years ago, at the age of eighteen, while attending a mission-school, he was so much impressed with the truths of the gospel, and his own need of a Saviour, that he ran away from home to Allahabad, where, after being more thoroughly instructed, he was admitted to the church. For several years he enjoyed the warm friendship and personal instruction of one of the missionaries, was graduated at the Calcutta University, and began his work of preaching, with rare intellectual gifts, and a devout and consecrated spirit. Mr. Ewing says: "The sight of this band of intelligent, earnest Christian men, anxious to go out among those whom they had left behind, bearing to them the light of the gospel, touched our hearts deeply and filled us with hope for the future. We thank God for such men, and feel that they are, in an important sense, the hope of this mission field."

THE PAHARIS OF BENGAL. — We learn from the *Church Missionary Gleaner* that Rev. A. Stark, missionary to the Paharis, is much encouraged in his work. In November, six whole villages renounced idolatry and placed themselves under Christian instruction. In January, some of them were baptized, including the devil-priest himself, who said he had "buried his devils, and told them to come near him no more." The Paharis number about ninety-five thousand, are "a savage and uncultivated race, immersed in drunkenness and almost every vice," yet, says Mr. Stark, "a people more ready to receive the gospel than any I know in India, or, it may be, in the world." This may be explained, perhaps, from the further fact given that they are "a very simple and trusting people, with unbounded confidence in the goodwill of the English."

JAPAN.

A NOTABLE ADDRESS. — We find in the *Illustrated Christian Weekly*, reported by Rev. Henry Loomis, of Japan, an address delivered at the Japanese Christian Convention, recently held in Tokio, by Rijutei, the converted Korean nobleman, an account

of whom was given in the August *Herald*. A few extracts will give an idea of the deep spirituality and vigor of this address, which is certainly remarkable for one who but a few months before knew nothing whatever of the simplest Christian truths. He is speaking on the words of Jesus in the 15th chapter of John's Gospel, "Abide in me, and I in you," and goes on to say:—

"I regard this as the most important of Scripture truths, and the key of faith. Its importance is shown by the fact that the thought is often repeated by Christ in his discourses to his disciples. It teaches that there is communion between God and man, and the great requisite of the Christian religion is faith. When Jesus dwelt upon earth he taught the disciples personally, and they heard the truth from his own lips; but now we must give great care to the study of the Holy Scriptures, and according to our knowledge so will be our faith.

"God in heaven is like sound in a bell. When the bell is struck it gives forth a noise. A slight blow makes only a feeble sound: thus small faith is of little value. If we would receive much, we must ask much, as according to our faith so are our blessings. We need not seek God apart from ourselves, but by faith we receive him into our hearts, and by this exercise of faith do we become assured of our salvation.

"It is a great privilege of Christians that they are not to contend alone with Satan. It is by the aid of the Holy Spirit, and not by their own power or wisdom, that they are kept from destruction. Buddhism leaves man to struggle alone. It hangs a ladder high in the air on which men are to climb to heaven, and tells the people to go up on it. Thus we find that Christianity is an easy way, suited to our wants, and is true; while Buddhism is difficult, does not benefit mankind, and is false."

POLYNESIA.

LOVE FOR THE BIBLE.—The Rev. F. Vernier, of the Paris Missionary Society, who has taken temporary charge of the work of the British and Foreign Bible Society in Tahiti, gives, in a letter to that Society of January 12, the following delightful testimony to the native love for the Scriptures:—

"I am happy to be enabled to testify to the permanent attachment of the dear natives of these remote islands to the Word of God. They have bought from me, since June last, about \$550 worth of Bibles, and the stock which was then left with me is nearly exhausted.

"The Bible has been, and is still, *the Book* of the natives. They would not exchange a small part of it for all the books in the world. In fact, it is nearly the only book which they care for."

MEXICO.

PRESBYTERIAN SUCCESS.—Our Presbyterian brethren are having excellent success in their mission work in Mexico. We gather from the *Foreign Missionary* for August some items of special interest. They have 100 congregations within their bounds; on some special occasions audiences have numbered 350 or 400. Two new church edifices have recently been dedicated; one at Ozumba, at the foot of Popocatepetl, where are also two flourishing schools, one for each sex. They have ten native preachers, and four more ready for ordination. They graduated their first theological class in April last, numbering five well-appointed and promising young men. They have organized a presbytery of sixteen members, soon to be increased to twenty-one. At a recent communion service in a large and beautiful church, in Zacatecas, once belonging to the Catholics, "where, for so many years, mumbling priests and swarming images made a mockery of religion, but which now, cleansed and adorned with precious texts of Scripture, resounds, Sabbath by Sabbath, with the praises of those who seek to offer spiritual worship to the Triune God," there was an attendance of five hundred

persons, twenty-seven having been received to membership that day. It was a most solemn and precious occasion. "The Spirit of God filled our hearts, and spoke with mighty power in the words of good Dr. Provost, who for thirty years has been known in all this region as the stanch and able champion of Protestantism, as well as the learned and skilful physician." May the churches at home hold up the hands of these faithful men with prayers and increased gifts!

MADAGASCAR.

A CHRISTIAN QUEEN. — The following extract, showing the truly Christian character of Ranavalona, late Queen of Madagascar, in her conduct toward the French in very aggravating circumstances, is taken from a letter in the *Nonconformist and Independent*, written by an English gentleman for many years a resident in Madagascar, giving a detailed account of the recent military disturbances in the island: —

"Last Thursday, when the news of what the French had done reached the capital, the officers went into the palace to the Queen, and requested that the French subjects in the capital might be ordered to leave it at once. The Queen said: 'No, the French say we are only barbarians, and if we do as you suggest, that will prove that we are. But we are not barbarians, we are Christians, and we must remember, even at this trying time, that we are so, and act as becomes Christians. They gave our friends at Majunga an hour. We will give their friends five days, and not a hair of their heads, remember, is to be harmed. If they cannot get palanquin-bearers to take them to the coast, I will provide them with bearers, and with a guard to see them safe to Tamatave.' It was thus that the so-called barbarian Queen of Madagascar acted toward her enemies when they were in her power, and the last of them left the capital last Wednesday morning under an escort of some 300 soldiers, who are to take them safely to Tamatave and hand them over to the French Consul there. An attempt was made by the priests and the Sisters of Mercy to get up a scene by starting for the coast on foot, carrying their own bundles, and weeping as they went along; but it failed completely. As soon as the Queen heard how they had left, she sent after them and brought them back. Palanquin-bearers were found for them, and if they do not pay their proper wages when they reach the coast the Queen will do so. That is surely a new phase of barbarism. If the Malagasy had been the barbarians the French represent them to be, there would have been few French subjects to send to the coast."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Annual Meeting of the Board. — That, even beyond former gatherings, it may be an occasion of spiritual power; that there may be such a presence of the promised Comforter as shall make it truly pentecostal; that, under his gracious preparation and guidance, all who have charge of proceedings may look less to human management than to Divine control; that Christian love may be manifest in all business discussions and proceedings, and that words of wisdom may be put into the mouth of every one who speaks. — Most earnest should be the supplication that all who assemble may be prepared to give hearty "thanks in the great congregation" for what the Lord hath wrought, and be ready to learn more fully what he would have his servants do; that the wants and woes of unevangelized millions may weigh heavily upon the hearts of those present; that there may exist hallowed interest in the great cause, more intelligent, pervasive, and profound than ever before; yea, that God will give to his children "largeness of heart, even as the sand that is on the seashore." In order thereto, let preparatory entreaties be offered that the Lord Jesus Christ will, in an especial

manner, vouchsafe his presence at the Sacramental service; and that in all sessions and services "where two or three thousands are gathered together in his name, there he will be in the midst of them"; that every soul may apprehend clearly the breadth and urgency of his last command, and come into quick sympathy with our glorified Redeemer in the travail of his soul, his longing to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

DEPARTURES.

- August 22. From New York, Miss Harriet L. Cole, of Syracuse, N. Y., to join the European Turkey Mission, at Samokov.
 Miss Helen E. Melvin, of Chester, N. H., and Miss Flora A. Fensham, of Albany, N. Y., both to join the Western Turkey Mission, at Constantinople.
 September 6. From San Francisco, Rev. Francis M. Price and wife, of the "Oberlin Band," for the Shanse Mission, China.
 September 12. From New York, Rev. Caleb F. Gates and wife, for Mardin, Eastern Turkey.

DEATHS.

- July 10. At Foochow, China, Mrs. Lucy E., wife of Rev. Charles Hartwell. (See page 378.)
 August 12. At Lenox, Choctaw Nation, Mrs. Mary C. S., wife of Rev. S. L. Hobbs, M. D., formerly missionary of the American Board among the Choctaws.
 August 24. At Beloit, Wis., Rev. Stephen R. Riggs, LL. D., missionary to the Dakotas. (See page 378.)
 August 24. At Wyandotte, Kansas, Mrs. Annie E. Scott, wife of Rev. J. E. Scott, formerly of the Eastern Turkey Mission. (See page 379.)
 September 4. At Cleveland, Ohio, Mrs. Clara E. Schauffler, wife of Rev. H. A. Schauffler, recently of the Mission to Austria. (See page 379.)
 September 9. Harry Clifford, infant son of Rev. J. D. Eaton, of the Mission to Northern Mexico.

MARRIAGE.

- August 23. At Easthampton, Mass., Rev. Charles W. Holbrook, to Miss Sarah E., daughter of L. D. Lyman. Mr. and Mrs. Holbrook are under appointment to the Zulu Mission. Mr. Holbrook was ordained at Rockland, Mass., August 28.

ARRIVAL IN THE UNITED STATES.

- August 25. At Boston, Mrs. R. O. Ireland, of the Zulu Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Vishnupunt, the converted Brahman. (See page 369.)
2. The Telugus, India. (See page 391.)
3. Tai-ku, Shanse Mission. (See page 382.)
4. Hopeful signs in Mexico. (See page 387.)
5. A missionary tour in Japan. (See page 383.)
6. Good news from Okayama. (See page 386.)
7. Mosul, Eastern Turkey. (See page 390.)
8. Hong Kong. — A trip to the Interior. (See page 381.)
9. Encouraging incidents among the Zulus. (See page 387.)
10. Results of the revival in European Turkey. (See page 388.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

MAINE.		CONNECTICUT.	
South Freeport, Rev. C. G. Burnham,	5 00	Glastonbury, Friends,	500 00
NEW HAMPSHIRE.		New Britain, South Cong. ch.	6 00—506 00
Exeter, 2d Cong. ch.	20 00	NEW JERSEY.	
VERMONT.		Princeton, Frederic Vitton,	10 00
Enosburgh, George Adams,	14 00	Previously acknowledged,	565 65
MASSACHUSETTS.			14,413 61
Newton, 1st ch., Rev. D. L. Furber, 10;	10 65		14,979 26
Arthur Cody, 65c.			

Donations Received in August.

MAINE.		NEW HAMPSHIRE.	
Cumberland county.		Cheshire co. Conf. of Ch's. George Kings-	
Falmouth, 1st Cong. ch.	35 00	bury, Tr.	
Gorham, Cong. ch. and so.	37 12	Alstead, 1st Cong. ch.	1 76
Minot Centre, Cong. ch. and so.	40 00	East Alstead, Cong. ch. and so.	26 00
Portland, 2d Parish (of wh. from W. W.		Fitzwilliam, Cong. ch. and so.	29 00
Thomas, to const. Mrs. MARTHA JANE		Keene, 1st Cong. ch.	60 00
Ross, H. M., 100), 335; 4th Cong. ch.,		Walpole, 1st Cong. ch.	72 25—189 01
12; St. Lawrence-st. ch., 4.11; W. W.		Cos county.	
Thomas, in payment of pledge made		Colebrook, Cong. ch. and so.	16 00
by him at the meeting of the Board at		Dalton, Cong. ch. and so., 10; Mrs.	
Portland, Oct., 1882, 1,000; Chas. A.		Nancy K. Stone, for Africa, 5; Rev.	
Brown, 10; "D. C.," 5,	1,366 11	J. P. Stone, for China, 5,	20 00—36 00
Standish, Cong. ch. and so.	22 00	Grafton county.	
West Auburn, Cong. ch. and so.	30 00	Hanover, Cong. ch., Dartmouth College,	
Woodford, Cong. ch. and so.	20 00	104.18; A thank-offering, 2,	106 18
Yarmouth, Central ch. and so.	96 00—1,646 23	Lisbon, 1st Cong. ch.	11 09
Franklin county.		Littleton, C. E. Milliken,	8 00
Farmington, Cong. ch. and so.	36 22	Lyne, Cong. ch. and so.	20 00
Hancock county.		Orford, Cong. ch. and so., 14.75; Isaac	
Castine, Rev. Alfred E. Ives,	7 00	Willard, 5; I. Pratt, 5.25,	25 00
Ellsworth, Cong. ch. and so.	23 25—30 25	Plymouth, WILLIAM W. RUSSELL, to	
Kennebec county.		const. himself H. M.	100 00—270 27
Hallowell, E. G. Dole,	3 00	Hillsboro' co. Conf. of Ch's. George	
Winthrop, Rev. Henry S. Loring,	5 00—8 00	Swain, Tr.	
Knox county.		Hillsboro' Centre, Cong. ch. and so., 4;	
Warren, Cong. ch. and so.	23 00	Rev. A. B. Peffers, 6,	10 00
Lincoln and Sagadahoc counties.		Hudson, Cong. ch. and so.	8 00
Bath, Central ch. and so.	75 00	Lyndeboro', Cong. ch. and so.	7 75
Edgecomb, Cong. ch. and so.	14 08	Merrimack, 1st Cong. ch.	20 00
Woodwich, Cong. ch. and so., 10.95; A		Mt. Vernon, Cong. ch. and so.	25 00—70 75
friend, 2.10; Miss'y Eggs, for Japan, 1,	14 05—103 13	Merrimack county Aux. Society.	
Oxford county.		Boscawen, Cong. ch. and so.	45 00
Bethel, 2d Cong. ch.	20 00	Concord, "G. M. Q."	5 00
Penobscot county.		Pittsfield, Cong. ch. and so.	25 90
Bangor, 1st Cong. ch.	13 00	Suncook, A friend,	5 00—80 90
Brewer, 1st Cong. ch.	13 00	Rockingham county.	
Garland, Cong. ch. and so.	7 00	Chester, Mrs. Caroline M. Lane, to const	
Hampden, Cong. ch. and so.	5 00—38 00	HENRY H. LANE, H. M.	100 00
Somerset county.		Derry, 1st Cong. ch.	6 00
Norridgewock, Cong. ch., m. c.	55 50	Greenland, Cong. ch. and so.	60 00
Union Conf. of Churches.		Hampton, Cong. ch. and so.	20 63
Fryeburg, Cong. ch. and so.	18 00	Northwood Centre, Mrs. Ellen E. Wiggan,	10 00
Waldo county.		Plaistow, and North Haverhill, Mass.,	
Belfast, 1st Cong. ch., Mrs. F. D. John-		Cong. ch. and so.	168 12
son,	25 00	Salem, Cong. ch. and so., 6; Mrs. Gilman	
Camden, John R. Wilde,	5 00	D. Kelley, 1,	7 00
Searsport, 2d Cong. ch.	22 00—52 00	Seabrook and Hampton Falls, N. H.,	
Washington county.		Cong. ch. and so.	11 00
Calais, 1st Cong. ch.	60 00	Stratham, Cong. ch. and so.	32 05—423 80
Dennysville, Cong. ch. and so.	17 36	Stratford county.	
East Machias, Cong. ch. and so.	7 00	Sunbornton, Cong. ch. and so.	21 20
Milltown, St. Stephen, Mission Band, for		Sullivan county Aux. Society.	
missionary work under care of Mr.		Acworth, Cong. ch. and so., 13.30; A	
Fowle,	50 00—134 36	friend, 50c.	13 80
York county.		Meriden, Cong. ch. and so.	35 00—48 80
Alfred, Cong. ch. and so.	46 52		
Elliot, Cong. ch. and so.	10 00		
Kennebunk, Union Cong. ch.	11 07		
Kittery Point, Cong. ch. and so., for			
Pasumalai Inst., Madura,	7 00		
Wells, 1st Cong. ch.	20 00		
York, 1st Cong. ch.	52 00—146 59		
Danville Junction, A friend,	5 00		
	2,316 28		1,140 73

VERMONT.

Addison county.	
New Haven, Cong. ch. and so.	87 00
Ripton, Rev. Moses Patten and family, 20; Cong. ch. and so., 9.88,	29 88—116 88
Bennington county.	
Bennington, 2d Cong. ch., 42.50; Income of Norton Hubbard Scholarship for the Ahmednagar Theol. Seminary, by Mrs. C. H. Hubbard, 40,	82 50
Bennington Centre, 1st Cong. ch. (of wh. from Rev. Isaac Jennings, to const. Rev. ISAAC JENNINGS, Jr., H. M., 50), to const. ALBERT HARWOOD, H. M.	205 00
East Dorset, W. C. Wilson,	10 00
Manchester, Cong. ch. and so., 154.76; do., m. c., 29.13,	183 89
North Bennington, Cong. ch. and so.	36 32—517 71
Caledonia co. Conf. of Ch's. T. M. How- ard, Tr.	
Barnet, Cong. ch. and so.	43 00
St. Johnsbury, North ch., "H. F.," 500; Thaddeus Fairbanks, 1,000,	1,500 00—1,543 00
Chittenden county.	
Essex Junction, Cong. ch. and so.	26 00
Jericho Centre, Cong. ch. and so.	42 00
Richmond, Cong. ch. and so.	33 00
Williston, Cong. ch. and so.	17 00—118 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	10 50
Enosburg, Cong. ch. and so.	5 00—15 50
Grand Isle county.	
South Hero, A friend,	10 00
Lamoille county.	
Johnson, 1st Cong. ch.	24 00
Stowe, Cong. ch. and so.	61 00
Wolcott, Cong. ch. and so.	6 00—91 00
Orange county.	
Brookfield, 1st Cong. ch., 8.50; 2d Cong. ch., 8.50,	17 00
Newbury, 1st Cong. ch., 67.40; do., m. c., 11.45,	78 85
Stratford, Cong. ch. and so.	60 00
Thetford, 1st Cong. ch.	60 87—216 72
Orleans county.	
Greensboro', Cong. ch. and so.	52 90
Newport, Cong. ch. and so.	11 00
North Craftsbury, Cong. ch. and so.	25 00—88 90
Rutland county.	
Benson, "J. K."	3 00
Castleton, R. M. Wright, 10; Rev. A. Maynard, 5,	15 00
Danby, Cong. ch. and so.	8 00
Middletown, Cong. ch. and so.	16 35—42 35
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	8 30
Montpelier, Bethany Cong. ch.	72 65
Northfield, Cong. ch. and so.	16 08
Worcester, Cong. ch. and so.	6 37—103 40
Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Central Cong. ch., m. c. Dummerston, Cong. ch. and so., 18.61; A friend, 25,	41 27
Jamaica, Cong. ch. and so.	43 61
West Brattleboro', Cong. ch. and so.	1 00
West Townshend, Cong. ch. and so.	33 84
	18 35—138 07
Windsor county.	
Hartland, "C. S."	2 00
Norwich, Cong. ch. and so.	30 00
Quechee, Cong. ch. and so.	17 66
Royalton, Cong. ch. and so.	26 00
West Hartford, Cong. ch. and so.	5 00
Woodstock, 1st Cong. ch.	56 61—137 27
	3,138 80

MASSACHUSETTS.

Berkshire county.	
Hinsdale, Cong. ch. and so.	91 50
Housatonic, Mrs. Wm. Fuller, 5; A lady, 2,	7 00
Lee, Cong. ch. and so.	900 00
Mill River, M. R. Wilcox,	15 00
North Adams, 1st Cong. ch.	36 49
Pittsfield, Rev. C. V. Spear, to const. G. N. SPEAR, H. M.	100 00
Sheffield, Cong. ch. and so.	13 55
South Egremont, Cong. ch. and so.	30 00
Stockbridge, Cong. ch. and so.	74 61—1,268 15

Bristol county.	
Fall River, Central Cong. ch.	123 12
Brookfield Ass'n. William Hyde, Tr.	
Brimfield, 1st Cong. ch.	39 34
Dudley, Cong. ch. and so.	24 00
Ware, William Hyde and family,	1,000 00—1,063 34
Dukes and Nantucket counties.	
West Tisbury, Cong. ch. and so.	6 00
Essex county.	
Andover, South ch., 250; West Parish Cong. ch., 50; A friend, 100; A friend, 50; Joseph Kimball, 20,	470 00
Lawrence, Lawrence-st. Cong. ch., 100; Sam'l White, 11,	111 00
North Andover, Cong. ch. and so., with other dona., to const. NEWTON P. FRYE, H. M.	50 00—631 00
Essex county, North.	
Amesbury, Mrs. Jonathan Allen,	5 00
Amesbury and Salisbury, Union Ev. ch.	3 64
Bradford, 1st Cong. ch.	72 47
Haverhill, North Cong. ch., 250; Mrs. Eliza W. Merrill, 50,	300 00
Ipswich, 1st Cong. ch., 23.55; A friend, 50,	73 55
Merrimac, Cong. ch. and so., to const. T. LIVINGSTON GOODWIN, H. M.	125 00
Newburyport, Prospect-st. Cong. ch.	99 06—678 72
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane-st. ch.	10 11
Boxford, "P."	5 00
Essex, Cong. ch., m. c.	20 00
Marblehead, 1st Cong. ch., to const.	
FRANK BROUGHTON, H. M.	110 00
Middleton, Cong. ch. and so.	10 00
Peabody, Rockville Cong. ch.	6 00
Rockport, 1st Cong. ch.	45 05
Salem, A deceased friend,	45 00
West Gloucester, Cong. ch. and so.	7 13
West Gloucester, Cong. ch. and so.	11 00—269 29
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Barnardston, Martha L. Newcomb, a thank-offering for recent revivals at mission stations,	800 00
Charlemont, Cong. ch. and so.	18 25
Deerfield, Ortho. Cong. ch.	32 22
East Hawley, Rev. H. Seymour,	10 00
Greenfield, 2d Cong. ch., 234; Union Cong. ch., 42; Rev. Erastus Blakeslee, 5,	281 00
Shelburne, 1st Cong. ch.	104 07
South Deerfield, Cong. ch. and Sab. sch., 35.15; A friend, 20,	55 15
Sunderland, Cong. ch. and so., with other dona., to const. Mrs. N. AUSTIN SMITH, H. M.	69 71
Wendell, An individual,	5 00
West Hawley, Cong. ch. and so.	15 00—1,390 40
Hampden co. Aux. Society. Charles Marsh, Tr.	
Ludlow, A friend,	3 00
Southwick, Cong. ch. and so.	10 00
Springfield, 1st Cong. ch., 178.55; "C. M.," 500; "C. M.," 100; A. C. Hunt, 10; A little crumb, 1,	789 55
Westfield, 1st Cong. ch., 7.83; Income of N. T. Leonard Scholarship for student in Eastern Turkey Mission, 5; H. Holland, 3,	15 83—818 38
Hampshire co. Aux. Society.	
Amherst, "C."	40 00
Belchertown, Cong. ch. and so.	94 00
Easthampton, 1st ch., "L. D. L."	5 00
Enfield, Cong. ch. and so.	35 00
Granby, Cong. ch. and so., 100; Fred'k Taylor, 17,	117 00
Greenwich, Cong. ch. and so.	45 00
Hadley, 1st Cong. ch., 25; Russell ch., E. Porter, 6,	31 00
Northampton, Edwards ch. Benev. Soc'y, 132.23; A friend, 100,	232 23
Plainfield, Cong. ch. and so.	25 00
South Amherst, Cong. ch. and so.	4 00
Southampton, Cong. ch. and so.	72 14
South Hadley, 1st Cong. ch.	41 00
South Hadley Falls, Cong. ch. and so.	25 00
Westhampton, Cong. ch. and so.	27 00—793 37
Middlesex county.	
Auburndale, Cong. ch. and so.	138 97
Billerica, Ortho. Cong. ch.	25 00
Cambridgeport, Prospect-st. ch., 100;	

Pilgrim ch., m. c., 10.84,	110 84
Concord, Trin. Cong. ch.	37 00
Framingham, Plymouth ch., to const.	
SEWALL FISHER and CORNELIUS W.	
SMITH, H. M.	250 00
Lincoln, 1st Cong. ch.	145 05
Lowell, Kirk-st. ch. (of wh. from Jacob	
Rogers, to const. Mr. and Mrs. FRANK	
P. HAGGETT, H. M., 200), 901.56;	
Rodolphus Stevens, 15,	916 56
Melrose, Cong. ch. and so.	5 00
Reading, Bethesda ch. and so., 38.79; J.	
M. Carleton, 10,	48 79
Somerville, Franklin-st. ch. and so., 140;	
do., m. c., 60,	200 00
Southboro', Pilgrim ch. and so.	16 43
South Framingham, South Cong. ch.	326 00
South Natick, John Eliot ch.	16 67
Jewksbury, Cong. ch. and so.	68 00
Wakefield, Cong. ch. and so.	183 00
Waltham, Trin. Cong. ch.	60 00
West Newton, Cong. ch. and so.	79 37
West Somerville, Cong. ch. and so.	11 00
Winchester, 1st Cong. ch., int. on legacy	
of D. N. Skillings,	200 00—2,837 68
Middlesex Union.	
Dunstable, Cong. ch. and so.	21 60
Lancaster, Edward Phelps,	50 00
Pepperell, J. E. B. Jewett,	5 00
Shurley Village, Cong. ch. and so.	7 80—84 40
Norfolk county.	
Braintree, 1st ch., 9.25; Ladies Palestine	
Miss'y Ass'n, 50,	59 25
East Medway, 1st Cong. ch.	13 00
Foxboro', T. B. Bourne,	5 00
Holbrook, Winthrop ch., 200.60; do., m.	
c., 66.23,	266 83
Hyde Park, 1st Cong. ch., m. c.	23 47
Medfield, 2d Cong. ch., to const. MARY	
C. DAVIS, H. M.	100 00
Norfolk, Cong. ch. and so.	5 22
North Weymouth, Pilgrim ch.	15 00
Quincy, Ev. Cong. ch., m. c.	25 00
Randolph, 1st Cong. ch.	158 65
South Braintree, Rev. J. B. Sewall,	25 00
South Weymouth, Union Cong. ch.	109 92
West Medway, Cong. ch. and so.	23 25—829 59
Old Colony Auxiliary.	
Wareham, Cong. ch. and so.	56 08
Plymouth county.	
Brockton, Porier Evan. ch., with other	
dona., to const. EBENEZER FULLER,	
GEORGE H. JAMESON, and SARAH J.	
PETTEE, H. M.	269 39
Campello, A friend,	20 00
Hanson, 1st Cong. ch.	9 25
Middleboro', Central Cong. ch.	204 66
North Carver, Cong. ch. and so.	5 50
Plymouth, 2d Cong. ch.	10 00
Rockland, Cong. ch. and so., to const.	
RICHARD HOLBROOK, H. M.	100 00
South Abington, Mary Whitmarsh,	100 00—718 80
Suffolk county.	
Boston, Old South ch., 2,600; 2d ch.	
(Dorchester), 1,679.92; Mt. Vernon ch.,	
1,000; Winthrop ch. (Charlestown),	
231.61; Central ch. (J. Plain), in part,	
200; do., A friend, 5; Immanuel ch.,	
"A," 187.50; Park-st ch., 101; Shaw-	
mut ch., 10; "A. B." and "L. T. B.,"	
100; A memorial-offering, 100; Rev.	
Edw. Strong, D.D., and wife, 25; A	
friend, 20; Brighton ch., S. B. Shap-	
leigh, 15; Geo. P. Smith, 10; Box in	
the Cabinet, 5.73; Mary R. Clark, W.	
Roxbury, 5; A. W. and L. C. Clapp,	
5; A friend, 3; Friends, per Capt.	
Bray, for new "Morning Star," 2.50;	
"T. E. S.," 2,	6,308 26
Chelsea, "Lord's money,"	250 00—6,558 26
Worcester county, North.	
Ashburnham, 1st Cong. ch.	57 00
Worcester co. Central Ass'n. E. H. San-	
ford, Tr.	
Oxford, 1st Cong. ch.	19 97
Southville, Cong. ch. and so.	17 11
Worcester, Plymouth ch., Mrs. A. H.	
Wilder, 5; Philip L. Moen, 2,750; A	
friend, 10; A thank-offering, 10; Silas	
Garfield, 5,	2,780 00—2,817 08

Worcester co. South Conf. of Ch's. William	
R. Hill, Tr.	
Douglas, Cong. ch., m. c.	13 00
Westboro', A friend,	2 00
Whitinsville, Cong. ch. and so.	2,173 59—2,188 54
—, A friend,	100 x
	23,289 2:

Legacies.—Ipswich, Miss Lydia Wade, by	
Wm. Blaney, Ex'r,	200 00
Millbury, Asa Hayden, add'l, by Mrs.	
Harriet W. Hayden, Ex'x,	570 50—770 50
	24,059 75

RHODE ISLAND.

Barrington, Mark A. Herrick,	5 00
Barrington Centre, Cong. ch. and so.	193 35
Central Falls, Cong. ch. and so.	62 00
Little Compton, United Cong. ch.	21 00
Newport, United Cong. ch., 46.02; "T.	
T.," to const. FRANCIS WILBAR, H.	
M., 100,	146 02
Peacedale, Cong. ch. and so.	20 75
Providence, Pilgrim Cong. ch., 336.73;	
Beneficent Cong. ch., 300; Geo. H.	
Corliss, 500; State Institutions, Rev.	
Marcus Ames, with other dona., to	
const. HERMAN V. AMES, H. M., 50;	
A. M. Stone, 5,	1,191 73—1,639 85

CONNECTICUT.

Fairfield county.	
Bethel, Cong. ch. and so.	25 00
Bridgeport, Parks-st Cong. ch.	15 00
Brookfield, Cong. ch. and so.	28 90
Darien, Cong. ch. and so.	42 60
Fairfield, 1st Cong. ch.	57 58
Ridgefield, 1st Cong. ch.	48 62
South Norwalk, Cong. ch. and so.	80 00
Southport, Cong. ch. and so., 186.45;	
do., for China, 76.11,	262 56
Stratford, Cong. ch. and so., 35; do., m.	
c., 15; Oroquoque, m. c., 10,	60 00—620 20
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d ch.	5 00
Burlington, Cong. ch. and so.	5 00
Granby, South Cong. ch.	11 00
Hartford, Roland Mather, 1,000; A	
friend, 5,	1,005 00
New Britain, So. Cong. ch.	368 98
Suffield, Cong. ch. and so.	22 40
West Hartford, Cong. ch. and so.	50 00
West Suffield, Cong. ch. and so.	18 29—1,485 67
Litchfield co. G. C. Woodruff, Tr.	
New Hartford, Cong. ch. and so.	25 00
Norfolk, Cong. ch. and so., 350; A	
friend, 10; "B.," 4,	364 00
North Cornwall, Cong. ch. and so.	60 00
Northfield, Cong. ch. and so., to const.	
Rev. W. J. Peck, H. M.	60 88
South Canaan, A subscriber of the	
"Herald,"	5 00
Terryville, Cong. ch. and so., with other	
dona., to const. CARRIE MAY BUNNELL	
and HARRIET L. ELLS, H. M.	173 34
Thomaston, Cong. ch. and so.	63 58
West Winsted, Miss M. E. Beardsley,	
100; J. J. Whiting, 10,	110 00
Woodbury, A friend,	2 00—863 80
Middlesex co. E. C. Hungerford, Tr.	
Haddam, Cong. ch. and so.	15 00
Hadlyme, Cong. ch. and so.	22 00
Middletown, 1st Cong. ch.	53 98
Westbrook, Elihu Chapman,	20 00—110 98
New Haven co. F. T. Jarman, Agent.	
Guilford, Rev. Frank H. Taylor,	7 00
Madison, Cong. ch. and so., 15.78; do.,	
m. c., 12.22,	28 00
New Haven, Davenport ch., to const.	
JAMES H. FAY, H. M., 100; North	
ch., m. c., 3.13; Ch. of the Redeemer,	
Rev. S. W. Barnum, 2.10; I. L. En-	
sign, 30; ex-missionary, 20,	155 23
North Guilford, Cong. ch. and so.	15 00
Prospect, Cong. ch. and so.	16 00
Wolcott, Cong. ch. and so.	10 03—331 26
New London co. L. A. Hyde and L. C.	
Learned, Tr's.	
New London, Ch. of Christ, 98.70; A	

friend, towards furnishing the Sem'y building, Harpoet, 50,	148 70
North Stonington, Cong. ch. and so.	150 00
Norwich, Broadway ch.	300 00
Preston, Cong. ch. and so.	21 00—619 70
Tolland county. E. C. Chapman, Tr.	
Bolton, Cong. ch. and so.	48 00
R ckville, 1st Cong. ch.	26 31
Stafford Springs, A friend,	1 00
West Stafford, Cong. ch. and so.	14 00—89 31
Winham County.	
Danielsonville, Westfield Cong. ch., to const. JOEL WITTER, H. M.	100 00
Plainfield, Cong. ch. and so.	25 15
Wauregan, Cong. ch. and so.	20 00
Westford, Rev. O. Bissell,	10 00—155 15
—, A friend,	200 00
	4,376 13

<i>Legacies.</i> —Danbury, Rachel B. Fry, by Roger Averill, Ex'r,	500 00
Madison, George M. Dowd, by William S. Hull, Ex'r,	2,000 00
Orange, Mrs. Huldah Coe, by Leman W. Cutler, Ex'r,	250 00—2,750 00
	7,126 13

NEW YORK.

Angola, Cong. ch. and so.	6 37
Berkshire, Rev. J. V. Leonard, for Evangelistic work in Turkey,	30 00
Bristol Centre, Cong. ch. and so.	10 00
Brooklyn, Mrs. Jonathan W. Hayes, 100; "Cash," 100,	200 00
Catskill, "M. A. J. B."	2 00
Churchville, Cong. ch. and so.	34 06
Clifton, "An offering to the Lord,"	3 00
Columbus, Cong. ch. and so.	8 50
Copake Iron Works, Rev. and Mrs. H. M. Hazeltine,	5 00
Danby, 1st Cong. ch., 21.16; C. L. Vorhis, 4,	25 16
East Guilford, Pres. ch.	5 25
Fairport, A. M. Loomis,	10 00
Franklin, Cong. ch. and so.	46 25
Harpersfield, Mrs. Margaret Boies, deceased,	150 00
Homer, Cong. ch. and so., 144; J. M. Schermerhorn, 200,	344 00
Jamesport, Cong. ch. and so.	7 00
Miller's Place, Mt. Sinai ch.	37 62
New Lebanon, A friend,	5 00
New York, De Witt Memorial ch., 10; Estate of Wm. E. Dodge, for subscription made at An. Meeting in Portland, Oct., 1882, 5,000; Z. Stiles Ely, 2,000; G. G. Williams, 100; A thank-offering, 2,	7,112 00
Richford, James Allen,	2 00
Sherburne, Cong. ch. and so.	111 86
Sidney Plains, Cong. ch. and so.	10 00
Wellsville, 1st Cong. ch.	35 95
West Bloomfield, Cong. ch. and so.	131 00
Yonkers, A friend,	2 00—8,334 02

PENNSYLVANIA.

East Smithfield, Cong. ch.	26 00
Jeffersonville, Mr. and Mrs. F. W. Mercer, Cong. ch.	20 00
Northumberland, Harriet Jenkins, Parsons, Welsh Cong. ch.	57 61
Philadelphia, Central Cong. ch., S. A. Johnson, 5; Chas. Burnham, 100; W. P. Fairbanks, 5; Mrs. Fairbanks, 5,	10 00
	7 00
	115 00—235 61

NEW JERSEY.

East Orange, L. F. Hovey,	10 00
Irrington, Rev. A. Underwood, to const. Mrs. R. S. UNDERWOOD, H. M.	100 00
Newark, "Special,"	5 00
Newfield, Rev. Chas. Willey,	10 00
Orange Valley, Cong. ch., A friend,	15 00
Vineland, J. H. Genn,	5 00—145 00

VIRGINIA.

Buckner's Station, Geo. Clendon,	20 00
Falls Church, "A. L. P."	10 00—30 00

TENNESSEE.

Springfield, M. L. Minott,	1 00
----------------------------	------

OHIO.

Andover, Cong. ch.	2 05
Austinburg, Cong. ch., 15.20; Martha Cowles, 5,	20 20
Belden, Cong. ch.	13 65
Brownsville, "E. H."	45
Burton, Cong. ch.	44 17
Cincinnati, 7th-st. Cong. ch.	139 50
Cleveland, Euclid-ave. Cong. ch., 152; Newburgh Welsh ch., 15,	167 00
Columbus, Eastwood Cong. ch., add'l, 25c.; Benj. Talbot, 5,	5 25
Harmar, Cong. ch.	163 90
Medina, 1st Cong. ch., to const. S. B. CURTIS, H. M.	102 84
Oberlin, 2d Cong. ch.	20 66
Ravenna, Mrs. Julian Harmon,	5 00
Ruggles, Cong. ch.	50 71
Toledo, Central Cong. ch.	15 00
Wellington, 1st Cong. ch., 100; J. S. Case, 10,	110 00
West Andover, Cong. ch.	7 40
Weymouth and Brunswick, Cong. ch's,	5 00—872 78
<i>Legacies.</i> —Freedom, Mrs. Amanda L. Delano, by E. Lord, Ex'r, in part,	86 14
	958 92

ILLINOIS.

Alton, Ch. of the Redeemer,	41 70
Amboy, 1st Cong. ch.	15 00
Beecher, Cong. ch.	18 00
Brighton, Cong. ch.	50 00
Byron, Mrs. T. H. Read,	5 00
Chandlerville, Cong. ch.	22 92
Chebanse, Cong. ch. Miss. Soc.	12 20
Chicago, 1st Cong. ch., 165.18; N. E. Cong. ch., 63.68; Western-ave. Cong. chapel, 9; Union Park Cong. ch., m. c., 3.23,	241 09
Clifton, Cong. ch.	11 00
Crystal Lake, Cong. ch.	21 00
Dover, Mr. and Mrs. Geo. Wells, for Mexico,	500 00
Forrest, Cong. ch.	32 50
Galesburg, 1st Cong. ch., 206.50; 1st Ch. of Christ, 18,	224 50
Geneseo, Cong. ch.	25 00
Girdley, Cong. ch.	14 00
Harvard, Cong. ch.	10 00
Henry, Cong. ch.	5 70
Hinsdale, Cong. ch.	84 00
Lake Forest, Rev. W. A. Nichols,	17 00
Lawn Ridge, Cong. ch.	30 00
Nebraska, Cong. ch.	7 10
Newark, Horace Day,	5 00
Oak Park, "S. J. H."	50 00
Ontario, Cong. ch.	35 00
Ottawa, Cong. ch.	45 60
Payson, Cong. ch.	30 00
Plainfield, Mrs. S. E. Janes,	10 00
Princeton, Friends,	3 00
Rockford, T. D. Robertson,	100 00
Roscoe, Cong. ch.	21 00
Roseville, Mr. and Mrs. L. C. Axtell,	999 97
Shabbona, 1st Cong. ch.	5 48
Stillman Valley, Cong. ch.	23 61
Thomasboro', H. M. Seymour,	3 50
Wheaton, Cong. ch.	16 00
Wythe, Cong. ch.	4 00
—, Rev. Jeremiah Porter,	50 00—2,789 87

MISSOURI.

Amity, Cong. ch.	5 00
Breckenridge, Cong. ch.	21 35
Kansas City, Clyde ch.	14 30
St. Louis, Plymouth ch., Ladies' Mis. Soc.	46 00—86 65

MICHIGAN.

Bedford, Cong. ch.	9 65
Benzonia, A friend, 5; For Corea, 5,	10 00
Canandaigua, Cong. ch.	3 87
Columbus, Cong. ch.	7 06
Detroit, Philo Parsons, to const. DEXTER M. FERRY, H. M., 100; Rev. R. W. Wallace, 5,	105 00
Grand Rapids, Cong. ch.	100 00
Hillsdale, Rev. Hiram Smith,	10 00
Imlay City, Cong. ch.	31 00
Laingsburg, Cong. ch.	10 20
Ludington, Cong. ch.	50 00
Morenci, Cong. ch.	4 80
Niles, Wm. Wares,	20 00
North Adams, Cong. ch.	7 00

Oakwood, Cong. ch.	10 00
Salem, 1st Cong. ch.	20 00
St. Johns, 1st Cong. ch.	15 00
Whitehall, Cong. ch.	10 00—423 58

WISCONSIN.

Alderly, James Thomson,	5 00
Beloit, Mrs. M. A. Kellogg,	5 00
Bristol and Paris, Cong. ch.	28 00
Darlington, 1st Cong. ch.	7 00
Delavan, Cong. ch.	50 00
Hartland, Cong. ch.	11 00
Ithaca, Cong. ch.	2 50
Jamesville, Cong. ch.	16 14
Koshkonong, Cong. ch.	8 30
Lancaster, Cong. ch.	32 20
Madison, Cong. ch.	75 00
Menasha, A friend,	100 00
Menomonie, Cong. ch.	30 15
Milwaukee, Grand-ave. Cong. ch., 22.07;	
Emanuel Pres. ch., 9; Hanover-st. Cong.	
ch., 6.70,	37 77
Monroe, "Family Miss'y Box,"	7 50
Mt. Zion, Cong. ch.	5 10
Neenah, A friend,	2 00
New London, Cong. ch.	10 00
Oshkosh, 1st Cong. ch.	150 00
Pewaukee, Cong. ch.	8 00
Potosi, Cong. ch.	2 15
Racine, Welsh Cong. ch.	13 03
Ripon, "A family-offering,"	50 00
Rio, Cong. ch.	3 20
Union Grove, Cong. ch.	22 00
Waukesha, Cong. ch.	40 00
Waupun, Cong. ch.	30 00
West Salem, Cong. ch.	15 00
Wycocna, Cong. ch.	6 00—772 10

IOWA.

Anita, Cong. ch.	10 00
Belmond, Rev. J. D. Sands,	2 00
Britt, Cong. ch.	1 50
Chester Centre, Cong. ch.	32 00
Denmark, K. Day,	14 00
Eldora, Cong. ch.	5 98
Grinnell, Cong. ch.	21 04
Grundy Centre, Cong. ch.	16 00
Humboldt, A. M. Bissell,	10 00
Magnolia, Cong. ch.	15 00
Maquoketa, Mrs. C. L. Mallory,	10 00
New Hampton, Ger. Cong. ch.	10 00
Old Man's Creek, Welsh Cong. ch.	31 75
Seneca, Rev. O. Littlefield and wife,	14 00
Stacyville, Mrs. P. A. Shattuck,	5 00
Toledo, Cong. ch., 14; A friend, 5,	19 00
Waterloo, Rev. M. K. Crosse,	5 00—223 17
Legacies. — Grinnell, E. Marvin, by W. B.	
and J. M. Dunn, Ex'rs,	10 00

MINNESOTA.

Afton, Cong. ch.	20 00
Brownton, Cong. ch.	9 54
Clearwater, Cong. ch.	10 57
Lakeland, Pres. Sab. sch., for "Morning Star,"	2 50
Mantorville, Cong. ch.	20 00
Minneapolis, Plymouth ch.	40 40
Northfield, Cong. ch.	84 88
Rose Creek, Cong. ch.	3 00—199 89
Legacies. — Faribault, John Stegner, part	
avails of house,	498 75

KANSAS.

Brookville, Rev. S. G. Wright,	10 00
Burlington, Cong. ch.	20 00
Emporia, Howard Dunlap,	50 00
Hanlin, 1st Cong. ch.	1 60
Sabetha, Cong. ch.	14 95
Stockton, Cong. ch.	1 40—97 95

NEBRASKA.

Creighton, Cong. ch.	2 85
Crete, Cong. ch.	20 00
Fairmont, Cong. ch.	10 00
Genoa, Rev. C. H. Crawford,	2 00
Nebraska City, Cong. ch.	4 25
Plymouth, Cong. ch.	15 00—54 10

CALIFORNIA.

San Juan, Cong. ch.	0 20
---------------------	------

COLORADO.

Colorado Springs, Rev. Edw. Hildreth,	20 00
Crested Butte, Cong. ch., to const. Rev.	
R. B. Wright, H. M.	50 00—70 00

DAKOTA TERRITORY.

Athol, Cong. ch.	3 00
Caledonia, —,	4 40
Grove Hill, Cong. ch.	2 50
Sioux Falls, 1st Cong. ch.	19 58
Vermillion, Cong. ch.	2 50—31 98

CANADA.

Province of Quebec.	
Sherbrook and Lennoxville, Cong. ch.	60 00
—, "In memoriam,"	2,000 00—2,060 00

FOREIGN LANDS AND MISSIONARY

STATIONS.

England, Liverpool, "J. Q."	50 00
France, Paris, Caroline Murray,	100 00
Sandwich Islands, Honolulu, Rev. D.	
Baldwin,	50 00
Turkey, Constantinople, Rev. Elias Riggs,	
D.D., to const. CHARLES W. RIGGS, H.	
M., 100; Harpoot, Mr. and Mrs. H. N.	
B., 25,	125 00—325 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part, 8,144 92

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> ,	4,700 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter-st. Cong. Sab. sch.,	
120; Limington, Cong. Sab. sch., 4,	124 00
NEW HAMPSHIRE. — Nelson, Cong. Sab. sch.	5 75
VERMONT. — Cabot, Cong. Sab. sch., 15; North	
Bennington, Cong. Sab. sch., "Green Box Bank	
Co.," 29.03,	44 03
MASSACHUSETTS. — Pittsfield, 1st Cong. Sab. sch.,	
for China,	10 00
RHODE ISLAND. — Barrington Centre, Cong. Sab.	
sch.	31 65
CONNECTICUT. — Hadlyme, "S.," 5.16; Montville,	
1st Cong. Sab. sch., for Kioto Training-sch., 10;	
Norwich, 1st Cong. Sab. sch., for Kioto Training-	
sch., 20,	35 16
NEW JERSEY. — Orange Valley, Montrose Sab. sch.	
class, for a student in Harpoot College,	10 00
TENNESSEE. — Knoxville, Mrs. Sarah Bailey, for	
books for Kioto Training-sch.	20 00
OHIO. — Cincinnati, Seventh-st. Cong. Sab. sch.,	
for South African Seminary,	5 00
ILLINOIS. — Geneseo, Cong. Sab. sch., 13.34;	
Harvard, Cong. Sab. sch., 5,	13 34
MISSOURI. — Kansas City, Clyde Sab. sch.	2 50
MICHIGAN. — Bedford, Cong. Sab. sch.	1 66
WISCONSIN. — Waupun, Cong. Sab. sch.	15 00
IOWA. — Le Mars, Cong. Sab. sch., for Kioto	
Training-sch., 8.53; Magnolia, Cong. Sab. sch.,	
5,	13 53
MINNESOTA. — Hawley, Union Sab. sch.	6 00
KANSAS. — Stockton, Cong. Sab. sch.	60
NEBRASKA. — Creighton, Juvenile Miss. Soc.	1 50
TURKEY. — Constantinople, The Miss'y Children's	
Miss'y Soc'y in Turkey and Bulgaria, for chil-	
dren in the Bihé Mission, Africa,	37 03

381 75

Donations received in August,	65,886 61
Special Offerings " "	565 65—66,452 26
Legacies " "	4,515 39

70,967 65

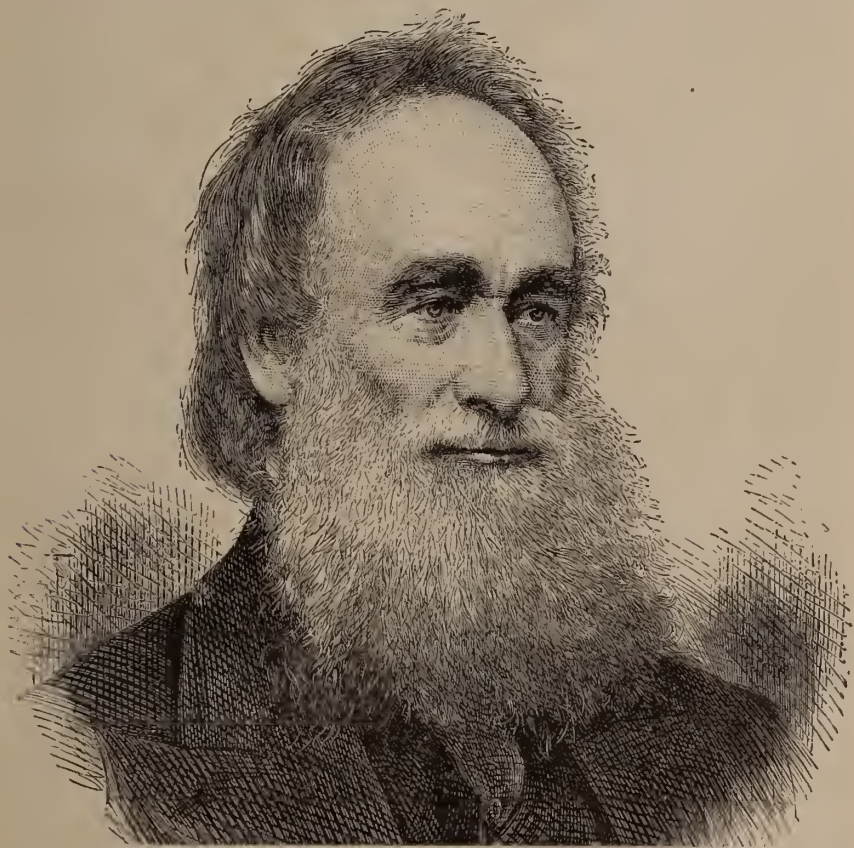
Total from September 1, 1882, to August 31, 1883: Donations, \$393,319.38; Legacies, \$121,072.66=\$514,392.04.

FOR YOUNG PEOPLE.

DR. ROBERT MOFFAT, OF AFRICA.

ROBERT MOFFAT, the eminent missionary to South Africa, the father-in-law of David Livingstone, the African explorer, has just died in England, at the advanced age of eighty-eight years. He was born in Scotland, in 1795, and after leaving school was apprenticed as a "Scotch gardener."

One evening, when his work for the day was over, he was slowly walking along the street, when a placard announcing a missionary meeting caught his eye



ROBERT MOFFAT.

Two lines especially attracted his attention; they were these: "The London Missionary Society." and "Rev. William Roby, of Manchester." The stories which he had heard in boyhood, from his mother's lips, of the adventures and

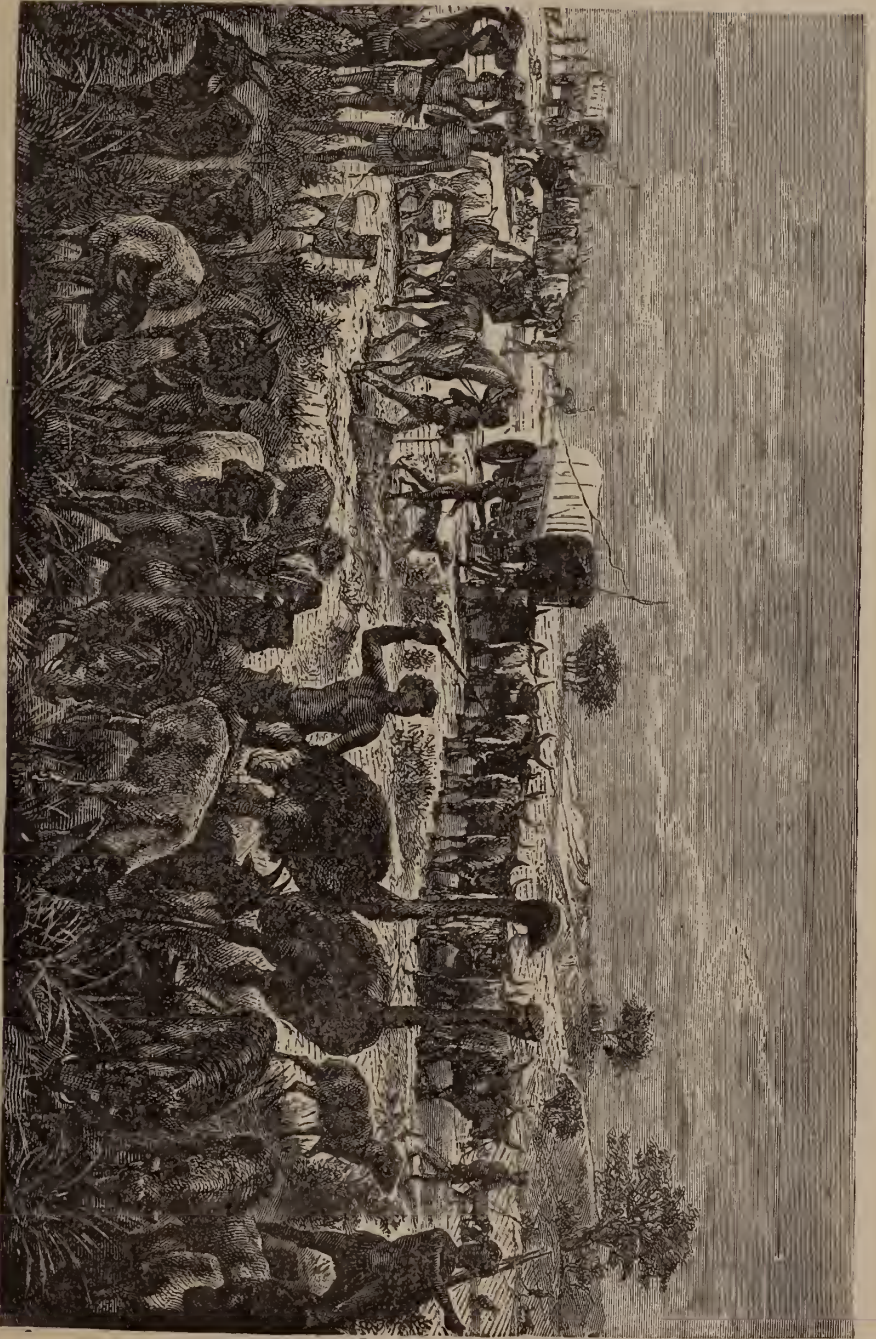
labors of the early Moravian missionaries came back to him. As he afterwards said, the sight of the placard "had made him another man." The missionary spirit was aroused. He speedily made his way to Manchester, found Mr. Roby, and told his story. He met with every encouragement. Though but little over twenty years of age, he was accepted by the Directors of the London Missionary Society for service in Africa. Later in the same year, 1816, he sailed for Cape Colony.

Unable at first to go into the interior, he spent his time in learning the Dutch language, in order that he might preach to the Boers and their servants. It was in this way he preached his first missionary sermon, after he was at last permitted to leave the Colony. Stopping over night with a somewhat surly Boer, arrangements were made for an evening service. A hundred Hottentots were in the Boer's employ, but these did not at first appear. In the long barn, where the service was to be held, only the family of the host could be seen — some seven persons in all. "May none of your servants come in?" said the missionary. "What!" snarled the man, "Hottentots! are you come to preach to Hottentots? Go, preach to baboons. Or, if you like, I'll fetch my dogs, and you may preach to them." Moffat had intended preaching on the "Neglect of so great salvation," but the reply suggested a new text, which he immediately read: "Truth, Lord; yet *the dogs* eat of the crumbs which fall from their master's table." Again and again the truth was driven home to the man's conscience, until at last he cried out: "No more of that! Wait, and I'll bring you all the Hottentots in the place." Soon the barn was crowded, and the sermon preached, to the evident satisfaction of all.

After a long and wearisome journey over a trackless desert, harassed by wild beasts, parched with thirst, and overwhelmed with fatigue, he reached his destination — the kraal of the dreaded Chief Africaner. Of a similar journey Moffat himself has said: "We had a tolerable supply of meat, chiefly the flesh of zebras and giraffes; the latter, when fat, was preferred, though nothing came amiss to hungry travelers. The best parts were always eaten first; and, when pressed with hunger, recourse was had to the leaner portions, which had been stowed away in the wagon. To make this meat palatable (for it much resembled sole leather), it was necessary to put it under the hot ashes and then beat it between two stones till the fibres were loosened; even then it required very hard chewing, and many a time have I risen from a meal with my jawbone so sore, I felt no inclination to speak."

He was received somewhat coldly by Africaner, but after a short interview the women were ordered to build him a house. They stuck into the ground a number of long, slender rods, like fishing-poles, half an inch apart; tied the tops together, and covered the whole with native mats. This was the young missionary's house for six months. He says of it: "When the sun shone, it was unbearably hot; when the rain fell, I came in for a share of it; when the wind blew, I had frequently to decamp to escape the dust. Any hungry cur of a dog that wished a night's lodgings could force itself through the frail wall and deprive me of my meal for the coming day; and, as the cattle had no fold, but strolled about, I have been compelled to start up from a sound sleep to defend

ON THE MARCH IN SOUTH AFRICA.



myself and my dwelling from being crushed to pieces by the rage of two bulls, met to fight a nocturnal duel."

Africaner had been the terror of the Colony and the scourge of the surrounding tribes. On the way, Moffat was repeatedly warned that he was going to his destruction. But the Word of the Lord touched the heart of this African desperado. He learned to read, and might be seen all day in some shady nook eagerly perusing the New Testament. Often at night he would sit down with the missionary, at the door of his house, talking till the dawn of the things of God. The new view taken of all created things impressed him deeply. Sometimes after these long conversations he would say: "I have heard enough; I feel as if my head were too small and would swell with these great subjects." His character was completely changed, and his piety became as notable as had been his career of outlawry.

Moffat was now appointed to take charge of another mission, that among the Bechuanas, leaving Africaner and his brothers to carry on the work in Namaqualand. The Bechuanas were savage, warlike, treacherous, and indifferent to instruction. The missionaries were subjected to mortification and insult. But in time the sharing of mutual danger made the people less distrustful, and after the removal of the station to Kuruman, prospects became much brighter. Here Moffat remained in charge until 1870, with the exception of a visit to England in 1840. From Kuruman he made numerous journeys to various heathen chieftains, by whom he was kindly received, with many of whom he came to be on intimate terms.

One of these chiefs, Mosheu, hearing of Moffat, came to visit him, and after staying two days left, but soon returned with a large retinue and cattle enough to support him. On leaving again, Moffat promised to visit him at his village. This the missionary soon did, reaching the village after a tiresome journey. But there was no rest for him. As soon as he appeared, young and old came flocking forth to welcome him. It was twelve o'clock that night before the people were satisfied. At early dawn more than five hundred people were clamoring for him to preach to them. Without waiting for breakfast, he did so. At the close of service he went to a neighboring pool to wash himself, and on returning for breakfast, found the people assembled again for another sermon. Pleading hunger, one of the women hastened to her hut and brought to him a wooden bowl of sour milk, saying: "There, drink much, and you will be able to speak long." Hastily swallowing this draught, a new sermon was preached. In the evening these scenes were repeated. One incident shows how the seed thus planted brought forth fruit.

It happened that, one Sabbath morning, the people were assembled at their early prayer-meeting, when a band of cattle-robbers appeared, saying: "Your cattle! resist at your peril." "There are my cattle," said Mosheu. Then a hymn was sung, and all the people knelt in prayer to God, who alone could save. The ruffians, awed by the sight, withdrew without touching anything.

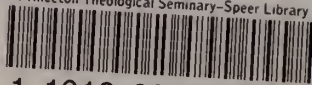
Thirteen years ago, after a life spent in such successful missionary labor, Moffat returned to England, where he passed the remainder of his long life. Honored and loved of all, from peasant to Queen, he has gone to his heavenly reward, dying on the 10th of August last.

For use in Library only

For use in Library only

I-7 v.79
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8078